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S. W. Adams

MEMOIR

OF

REV. SEYMOUR W. ADAMS, D.D.

Withdrawn

LATE PASTOR OF

THE FIRST BAPTIST CHURCH,

CLEVELAND, OHIO

PUBLISHED IN PURSUANCE OF A REQUEST OF THE CHURCH.
J. P. BISHOP, J. M. HOYT AND W. T. SMITH,
COMMITTEE OF PUBLICATION.

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MEMOIR
OF
REV. S. W. ADAMS, D. D.

INTRODUCTORY REMARKS.

In presenting to the public the biography or memoir of any individual, some definite object should be had in view, beyond the mere rescuing of a name from oblivion. There should be an aim to instruct and benefit others.

The object of rescuing the name of a deceased friend from forgetfulness, may be the result of either affection or pride, but to have in view the benefit and instruction of others, is quite a different matter.

While the former object may be incidental, how much should the pleasure be enhanced by the thought, that, by the

example of a life many may be prompted to enter upon a career of industry, virtue and usefulness. Such, it is believed, will be the certain tendency of these pages.

Comparatively little of what the subject of this Memoir said or did will be given in detail, but sufficient will be furnished to set forth his true character, the principles by which he was actuated, and the success attained.

The leading object will be, to induce those who may read this work, to imitate the example of the deceased Pastor, by placing themselves early and immediately, upon the foundation of virtue and religion, and from it never to swerve, "however much the tide of iniquity may drift about, and the storms of temptation sweep around."

The remembrance of a noble, Christian life should be perpetuated. That such was the life of our deceased friend, is acknowledged by all who knew him well.

The principal feature of this Memoir

will be, to present the character of the "Late Pastor," as a Christian minister. In this respect it is believed the subject will be peculiarly inviting.

When it is conceded that one possesses great powers and brilliancy, and to these are added the advantages of the highest culture, it is not strange that he should attain to high position and influence. But the example of such an one rather discourages than otherwise, for the majority of the young will say, we have not the ability to attain to such eminence and success, and therefore they will not strive "for the mastery." How different from this was the subject of this Memoir? Not claiming to be gifted by nature, with these extraordinary abilities, he became "a bright and shining light" in the ministry, and was esteemed for intelligence and worth wherever known. This he achieved by a process open to others, as well as himself, upon the principle that "like actons will produce like results."

Every step in his progress is calculated to encourage the virtuous and persevering. In accomplishing the proposed task, the aim will be mainly to let Dr. ADAMS be his own biographer, by making free use of his writings and sermons. Near the close of the Memoir a commemorative discourse will be given, prepared by J. M. HOYT, Esq., to which reference will often be had to supply deficiencies in other places. It is with peculiar satisfaction that the writer already learns, that this Souvenir is looked for with interest by many in the community, and he only regrets that the limits assigned, will not allow his doing full justice to the subject.

From the foregoing considerations it is believed, that the work contemplated will be so far acceptable and useful as not only to justify, but require its publication

MEMOIR.

I.

EARLY WRITINGS — FIXED PRINCIPLES — CALL AND ACCEPTANCE OF PASTORATE AT CLEVELAND.— SERMON.

In this Introduction no account of the parentage or birth of the subject of this memoir will be given, nor many particulars connected with his ministry, as all these, so far as contemplated, will appear in the commemorative discourse before referred to.

Doubtless it will be a matter of interest to many readers, especially to the young, to know something of the habits of thought of their friend, and the princi-

ples by which he was governed in youth, and which laid the foundation of his character in maturer years.

Fortunately for this purpose, some of the early writings of the deceased Pastor have been preserved, and we have access to them.

When he first entered upon his college course he wrote as follows:

"So strong and powerful have been the influences of selfish motives, that we discover man has often made himself the subject of disgrace and shame. Among the crimes that have brought, not only infamy upon one individual, but involved whole communities in jeopardy, and even ruin, *bribery* stands prominent. Its tendency is to corrupt man, to render him reckless to all sense of honor, to sacrifice every principle of integrity, and suffer himself to be rendered the mere instrument of *another's* interest, to be subservient to one who may present to him an object of gain.

"The man who thus suffers his principles to be violated for a paltry sum, sacrifices his honor, barters all that is noble and admirable, and abandons those principles to which he should cling with an unyielding grasp."

The attention of the reader is invited to this extract, and as the following pages are read, it will be seen that the thoughts to which expression is here given, were no mere form of words, but were the result of youthful *convictions*, and were as strong and governing in the case of the "Freshman in College," as they were in the experienced Pastor and Divine. At this early age the youthful SEYMOUR W. ADAMS clung to integrity of principle "with an unyielding grasp," and hence his record on earth, and hence his record on high.

On another occasion, during his student life, we find him, in his literary exercises, dwelling upon the necessity of physical and intellectual activity, in order to success and happiness in life. Thus he writes:

"By a wise provision of the Sovereign Ruler of the world, the happiness of man is intimately connected with the exercise of his physical and intellectual powers; and he needs no greater evi-

dence of his obligation to exert his abilities, than the fact, that in order to ameliorate his condition, exertion, both of the mind and body, is indispensably necessary; and though he is possessed of noble powers, and endowed with capacities sufficient to secure his happiness, yet, without his own action and *energy*, he will not only be destitute of enjoyment, but he will be subject to disgrace and misery."

In 1841 the Freshman has become a Senior, and study and experience have been teaching him their valuable lessons. As he bids adieu to College life, he takes, as the subject of his Oration, "Development of Character." The following are brief extracts from that oration:

"Numerous are the circumstances that concur to facilitate the development of intellectual strength. * * * In no period of the world's history have any become *deservedly great* before whom have not been thrown impediments of no inconsiderable magnitude; even those on whom Nature has bestowed her gifts with a lavish hand * * are not beyond the influence of impediments. * * * * Difficulties may long have met the aspirant at every step, and been for years his constant com-

panions, yet, so far from proving detrimental, they have been among the most efficient means for preparing him for vigorous effort to surmount still greater barriers. As with the streams, whose waters, meeting with temporary opposition, accumulate but to move with greater velocity and power, so it is with the growing strength of intellect."

It will not be consistent with the brevity of this work to refer more at large to the early writings of the subject of this memoir, nor is it necessary for any practical purpose, as the extracts already given afford us the means for ascertaining his true character in early life, and how it was he afterwards became the "strong man," the "true friend" and "successful pastor."

First—He makes *integrity* the governing principle of life,

Second—He maintains that *activity* and also *energy* are indispensably necessary to success, and this activity and energy must be both *physical* and *intellectual ;* and

Finally—That no one can become "*de-*

servedly great," who does not *encounter* and *overcome* the impediments and difficulties constantly presenting themselves.

As acting in accordance with these convictions rendered the life of SEYMOUR W. ADAMS a success, so will like action produce like results with others.

Passing over the intermediate years from the time of graduation from Hamilton College, we come to the time of his visiting Cleveland, on the invitation of the First Baptist Church.

The writer well remembers his first meeting with the subject of this Memoir. The impression is as vivid as if it were but yesterday. He was accompanied by J. M. HOYT, by whom the writer was introduced to him. It was the 19th of September, 1846. It will naturally be asked—"How did he appear, and what impression did he make upon you at that time?" Only a brief answer can be given. His whole manner and intercourse could con-

vey but one impression; that was, that he was here on his "Master's business," and that he was desirous of knowing if it was for that intent we had sent for him. During his stay in Cleveland of nearly three weeks at that time, the writer was much in his society, and not a word or act can be recalled which would not have impressed those around him that his desire was, "to be a good minister of Jesus Christ." If any inquiring ones had been present, and desired to be pointed to the "Way of Life," there was no word nor act of the youthful minister but would have indicated the true direction.

In this view, also, some extracts from the Church Book, as recorded by the Clerk, Deacon JOHN BENNEY, may be of interest:

"LORD'S DAY, SEPTEMBER 20, 1846.

"This day we have had the pleasure of hearing Brother S. W. ADAMS, of Vernon, N. Y., preach three times.

"WEDNESDAY EVENING, SEPT. 23.

"MR. ADAMS preached.

"LORD'S DAY, SEPTEMBER 27, 1846.

"Brother ADAMS preached three excellent sermons. May the blessed Spirit graciously honor them as the means of invigorating His Church in truth, and converting sinners."

On the 4th day of October, a call was extended to him to become Pastor, and as this is a most important event, both in the life of the pastor and the history of the Church, the record is transcribed in full:

"LORD'S DAY, OCTOBER 4, 1846.

"Rev. S. W. ADAMS again preached, morning and evening, and administered the Lord's Supper. At the conclusion of the ordinance, the Church having been requested to remain after Brother ADAMS had retired, Bro. B. ROUSE was chosen Moderator. Prayer was offered by Brother HOYT. A free interchange of sentiment was expressed by the brethren as to the propriety of calling Brother SEYMOUR W. ADAMS to the pastoral oversight of this Church; after which Brother BISHOP introduced the subjoined resolutions, which were unanimously adopted:

"*Resolved*, That during the time Bro. S. W. ADAMS has been with us, we have listened with pleasure and we trust with profit, to the preaching of the Word by him ; and that so far as we have had opportunity to enjoy it, we have been much pleased in our private intercourse with him, and we believe his coming among us is of the Lord, and not man ; and therefore, it is unanimously

"*Resolved*, That this Church hereby invite Bro. S. W. ADAMS to become its Pastor.

"The Clerk was requested to furnish Brother ADAMS with a copy of the above, and inform him that the Church would wait his reply with much solicitude, and would pray the Lord of the harvest to direct him in the path of duty in reference thereto.

"After prayer for the Divine blessing upon the very solemn and important occasion of our meeting, by Father SKED, the meeting adjourned.

"JOHN BENNEY, *Clerk*.

"Bro. ADAMS left for the East on Monday, 5th October, and promised to take the subject of the above request into his prayerful consideration."

After Mr. ADAMS had left for his home, and after this call had been extended to

him, there was alternating between hope and fear as to his final decision.

The settlement of a Pastor is always a matter of interest, and in this instance it was peculiarly so. The Church had now become of one mind and one heart in this matter. Generally some leading brother has a friend whom he would like to have called to the vacant pastorate; but in this instance no one had a favorite to present, and the heart of each, so far as he had been favored with the acquaintance of the young preacher, and had listened to his discourses here, was drawn out towards him, and already there was a yearning that he should be our Pastor.

During this season of suspense, prayer was continually offered, not only in the public congregations of the church, but in the family circle and in the closet, that he who had been called as Pastor, might have "Divine guidance" in the decision he should make.

On the 30th of October, 1846, the Church was assembled in covenant-meeting, the venerable Deacon SKED acting as Moderator, when it was announced that "a letter had been received from Bro. SEYMOUR W. ADAMS, accepting the invitation of this church to become its pastor." The letter was then read, as follows:

"After deliberation, and counsel invoked from above, I have concluded to accept the invitation you have cordially given, to become your pastor. In doing this, I am not insensible to many deficiencies for so important a trust, and would sincerely beg an interest in your prayers for me, that my coming among you may be owned of God, and that the union contemplated may be productive of lasting good to you, and the impenitent in your midst.

"Yours, in Gospel bonds,

"S. W. ADAMS."

Most heartily was the request of the pastor responded to by the church—that his coming might be owned of God; and although his surviving brethren, in looking back to the period of the settlement of this young pastor, are sensible of

many short-comings in regard to the encouragement and support given him, yet, from the very commencement of his pastorate, attachments between us sprang up and increased, which were more enduring than life—and now that he has left us, they have followed him to his resting-place, and have also not passed without tokens of affectionate remembrance towards his widowed wife and orphan children.

On the arrival of the new pastor the house of worship was undergoing repairs, and for a Sabbath or two the service was irregular. An account of the first regular service is recorded as follows:

"LORD'S DAY, NOVEMBER 22, 1846.

"This morning we had the satisfaction of again meeting in our usual place of worship. The house had been cleansed, painted and repaired, and was opened by a most judicious discourse by our pastor, on the duties and responsibilities of the pastoral office. May grace be communicated from on high, to enable both pastor and people to perform with

christian fidelity the solemn duties enjoined upon them as the servants of the Redeemer."

It may be well presumed that a discourse on such a subject, delivered on such an occasion, would afford landmarks, and give us the key to his success in after life; and naturally, those interested, will desire above all other discourses, to read this one. We have it in our power to gratify them, and it will be given in full.

The writer will not here attempt a review of this discourse, as there will be a reference to it at the conclusion of this work, but will proceed at once with the sermon.

SERMON,

DELIVERED BY THE REV. SEYMOUR W. ADAMS, NOVEMBER 22, 1846, ON ENTERING UPON THE PASTORATE OF THE FIRST BAPTIST CHURCH OF CLEVELAND.

"FOR THEY WATCH FOR YOUR SOULS AS THEY THAT MUST GIVE ACCOUNT."—*Heb.* 13: 17.

You are supposed to be familiar with the context. The sentiment inculcated is that of adherence to authorized instruction. This is enforced by the subjoined words of the text. In the cogent reason assigned for this submission we have the pastoral office indicated, with its fearful responsibilities.

It is incumbent upon us to concede the existence of the office, with its vast and varied obligations. A slight examination

discovers to us, that let this be filled by whomsoever it may, responsibility is not exclusively his; there is a partnership of interest; pastor and people are conjoined; vain is it for either to plead an excuse for themselves. Guilt lies at the door, where either attempt an escape from the mutual duties involved in the relation instituted by Heaven.

It may not be amiss to be reminded of the duties of the solemn position we have recently taken, I trust from sincere and prayerful reasons. The present is probably as favorable an opportunity as we shall enjoy, to point out the nature of the ministerial office, and specify some prominent things that fall within the range of the sacred vocation.

The words chosen for this purpose will lead me to speak, first, of the objects of solicitude; secondly, the officiating character; thirdly, the mode of operation.

First—the objects of pastoral vigilance,

what are they? The text furnishes the reply—"They watch for your souls."

To place this in clearer light, or hold it up for your inspection, so that its comparative and intrinsic value may be apprehended, let us remind you by way of negation, that houses and lands do not fall within the category. After these, yourselves, or the hirelings in your employ, will look. You entrust none of these interests to the ministerial incumbent. You neither lessen your own cares, or gain release from your chosen pursuits, by having the pastoral office filled, any farther than that supply incidentally allows you to follow out your particular calling, without attempting to make up for deficiencies when the office is vacated. That these are neglected cannot be his fault, or that they are cared for will not be his praise.

Nor have you entrusted civil matters to his keeping: there are those whom, by the exercise of your suffrages, you, as a

part of the people, have elevated to stations of civil trust; these are filled by the deputed servants, and they are expected to look after the immediate and legitimate interest of their cause and country. The province of the minister does not bring him into these spheres to wield his influence, to execute the laws of the land, to administer justice from the bench, or plead for and defend the rights of men at the bar. For these he may care as a citizen, a man, and a christian, and is at liberty to promote them in a lawful way, amenable to God for what he does.

None need take him as his political adviser. He is not called to figure in the strife of politics, nor should any seek to draw him into that arena. I need not specify all the objects that do not concern him in his official character. Many are too obvious to name, even; we wish to particularize so far that the *definite* and *appropriate* work of the minister may be understood.

"They watch for your souls"—your immortal part; not for the reputation you may chance to wear intellectually, but the moral bearing you sustain in the light of the sacred word.

This embodies, first, those who are enrolled as servants of the Lord, who have signified their love to the Head of the Church, by a union with his visible people.

Subscribe to the doctrine of the perseverance of the saints as firmly as we may, yet from the time that one takes the christian name he does not cease to be an object of solicitude; he is not only to set a guard over himself, but to share the vigilance of his brethren and pastor. The assumption of the christian name is not the signal for flight from the watch-care of the under shepherd, let him be whom the spirit and the provideuce of God appoint; but it is rather a public intimation and acknowledgment that the individual is henceforth to be subject to his religious

teacher, and the counsel of his brethren under God.

Their spiritual interests are not removed from all danger. Consider; they are in a world of temptations; they are walking through a region beset with snares, gins and pitfalls; nor is it certain that all whose names are registered here have been entered on high. Think it not marvelous, if, on assuming the duties of the church relation members become more than ever objects of anxiety; from the day you enter the church, brother or sister, you become an object of solicitude to the under-shepherd. From that time till you shall be brought to that one fold and one shepherd, whose pasturage is found on the ever-verdant heights of heaven, and whose bowers of repose skirt the crystal stream that issues from the throne of God.

Enrolled members of this portion of Zion, you are each fit objects of care, to him who may have the oversight of your spiritual interests.

You, who may have recently put on the badge of discipleship, who, but a few months since, or years, at most, passed the dividing line that fences in the church from the world — experience has done much for you, if in this brief space it has made you too wise for counsel, too learned to need instruction, and too confident to crave the prayers and sympathies of seniors in years and attainments, or of him who may be the appointed watchman. You may (some, at least,) be threading the most critical way of life—that portion of your journey which shall measurably decide what lies beyond—need I utter it —the period of youth, when objects of sense have a two-fold enchantment; when gloss and glitter tinge earthly enjoyments with a deceitful hue, and give to things seen an unreal aspect. If temptation has not ere this beset you, within and without, you are wonderful exceptions; to none, perhaps, is pastoral vigilance more necessary. The youth in the church,

who are they? The prospective pillars in Zion's temple! The future heirs to the christian patrimony here garnered up! They are to become the repositories of counsel, of wisdom, and piety; the active representatives of the church; the almoners of her bounties! The advanced in life, dearly as we prize them, must vacate their posts of honor and usefulness; they must resign their trust to other hands. To whom do we most naturally look? Some are found, doubtless, in the list already made out. Could their names be called out, as occasion and duty will hereafter announce them, you would, without a dissenting voice, say such members are objects of special pastoral vigilance.

Nor these alone. Every youth more or less prominent, the self-poised, the forward, the modest and retiring ones, need the encouragement, the timely advice of the public teacher; without it they are likely to falter by the way, and when the

season of revival is past, in the midst of which their espousals to the Lord were made, sink from a state of elation and joy to one of depression and gloom, and pass, step by step, from the condition of hope to that of doubt, and finally, renounce their professions and revert to the world, to traverse a wilderness more unwelcome than that through which the Israelites journeyed. The most faithful labor may not prevent coldness and declension or cases of egregious backsliding, error and delusion; but probabilities of progress and a well-adorned profession are decidedly in favor, where the requisite ministerial aid is enjoyed.

Again, you that are farther advanced in the christian race, and at whose feet the speaker hopes to sit in social converse with pleasure and profit, both from your age and riper attainments, even you will confess yourselves proper individuals of the flock to claim the watch-care of the Shepherd, not in the same sense that others may.

Your experience is not ever the same; your outward circumstances are not fixed and changeless. Your ties of natural affinity may be sundered at a tender point, and though your attainments in holiness may be of a rare order, yet then will it not be a privilege to lay open the depth of your affliction to a sympathysing teacher, and in union with him approach a mercy-seat of consolation? Disease may prostrate your bodies, and long continued suffering impair the vigor of your mind; will not encouragement then be welcomed? And should intense gloom be the lot of any, acute mental anguish possess you, while human power cannot remove it, yet human instrumentality may point to an efficient source, and kindly lend assistance—alike the privilege and duty of a minister to bestow.

But still more. You that are blest with a large experience, who have long since been indoctrinated, are objects of care from this circumstance—you form a pas-

tor's handiwork; to you reference is and will be made; of you may we not say, as Paul did of the Corinthians—"Ye are our epistles, written in our hearts, known and read of all men."

Possessed of such natures as we are, none of us can so rise above another as uot to desire this sympathy; and that must be a strange stage of the church's history, when, in her earthly course, any of her members, from the youngest to the most advanced, will not need the oversight of an under-shepherd.

I may say, in fine, that under all conditions conceivable, the members of the visible Zion are just objects of solicitude, whether they have recently been inducted into her folds, or have long stood within her gates; whether they are to remain for a series of years, or are now on the eve of departure; when souls are making rapid strides toward the kingdom of perfect purity and bliss, and when moving only with a dilatory pace. Are you pros-

perous? Are your minds fruitful in divine things? Are themes of heavenly reflection often dwelt upon? Familiarity with you can hardly fail of imparting lessons of good. Of such, in private and public stations, he who is upon the walls of Zion, who has long stood in the watch tower wouldnot scorn to learn; and if it be far otherwise, if leanness and poverty are your portion, should it not come to the notice of him, who, under God, should lead you into the pastures of tender grass, and by the waters of quietness and plenty?

We do not restrict the objects of pastoral attention to those who are within the church. There are those who hang around her courts, who "love the gates of Zion more than all the dwellings of Jacob," who for want of strength, encouragement, or proper light, have not numbered themselves with the chosen of the Lord, by a public profession. To such you at once concede the propriety of rendering counsel, and the source whence it may with the

utmost consistency, proceed. I will not pause here to dilate upon the importance of their union with God's people, but simply refer this matter to the decisions of Holy Writ, which is the mind of God revealed.

The boundaries of pastoral vigilance are still broader. Souls are under their eye; they weekly meet those whom they will hereafter confront at the trying day —penitent and impenitent sinners! If any are habituated to attendance upon the preached word here, who have yourselves cast off concern, remember, there are those who care for *you;* those to whom a solemn charge has been given, in the exercise of which they often tremble. The purport of this charge is intimated in Ezekiel, in these words: "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth, and give them warning from me. When I say unto the wicked thou shalt surely die! and thou givest

him not warning, nor speakest to warn the wicked from his ways, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." Souls, then, who wait before us, renewed or unrenewed, are to be recorded in our list.

Some may be within these walls, today, without the most distant thought of adding to their responsibilities by coming here, or enforcing a claim of prayerful notice upon pastor or people. Such we conceive to be those, from whom to withhold a word of instruction, would be wrong; and to such let me say, that by whomsoever the sacred office is filled, when he has faithfully discharged his duty, he is unto God a sweet savor of Christ in them that are saved, and in them that perish.

There may be others whose minds are already seized with conviction, who would be conducted to him whose prerogative it is to ease the burdened conscience, allay

the terrors of guilt, and bid the waves of wrath retire—to impart that peace and joy which are unspeakable, after the raging storm which the conflicting elements of sin and truth have occasioned. Time will not allow me to amplify farther in this division, but simply to add, that every class of accessible minds becomes more or less fit objects of concern to him who labors in word and doctrine. Though the restriction then, to watch over souls be a restriction that fastens attention to one object, you cannot fail to see the magnitude and variety of the classes.

I am to speak of the officiating character. Who is he, or what should he be?

Not a being of angelic order, possessing neither the purity of a sinless race, nor the mental power of a super-human intelligence. He is, at best, but a man; to be either more or less than man, might unfit him for his calling. Of like passions with you, a man of many infirmities, as likely to possess them as those in other

vocations of life, he is a fallible being, neither free from errors or faults; in whom, though the deficiencies exist in no greater degree than in scores and hundreds of others, yet they may be seen and conceived to be of greater magnitude and multiplicity, from the conspicuousness of his station. He lies under obligatious in common with others. Every christian is under the most solemn obligations to live a holy life, and what more is demanded of a minister?

We may note that he should be a holy man—"Who shall ascend into the hill of the Lord, and who shall stand in his holy place! He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Be ye clean that bear the vessels of the Lord." "Keep thyself pure," was an injunction laid upon the youthful Timothy, by his spiritual foster father, and with equal pertinence may it apply to the whole ministerial order.

This is enforced by the consideration that a pastor becomes an example to many. He is commanded to be such to the believers, "in word, in conversation, in charity, in spirit, in faith, in purity." I might give you in full what a minister should be, and that description might be a tissue of Scripture quotations. Let me cite you to the epistles which Paul penned to Timothy; read them, as opportunity favors you, and you are in possession of light upon the subject.

Reason unites with revelation to support the idea, that the minister's life should be such, that when copied by those attendant upon his labors, no cause of shame should be seen. Weight of char- is certainly needed *here*, *if anywhere*, for he stands upon a focal point. Influence is streaming forth, like light from yonder orb, to bless mankind, by conducting them to the Fountain of all Good, or leading them away captive, into regions of darkness and death. To stand

upon this, or any similar summit, only to fling the phosphorescent glare of error and imposture from a body of moral putridity —who does not shudder at the thought? Well do we all know that the functionary here must magnify his office. Who of you does not subscribe to the lines of Cowper, as both truthful and pertinent?

"I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident,—exhibit lucid proof
That he is honest in the sacred cause;
To such I render more than mere respect,
Whose actions say that they respect themselves."

It now remains to notice the method in which the pastoral vigilance is to be exercised.

The intensity of interest indicated in the words before us—"They watch for your souls as they that must give account" —leaves us to suppose that some well devised plan or mode of operation was adopted, to secure so weighty and valuable an end as the salvation of souls.

The means which God has placed in their hands, are such as appeal to the understanding—that operate upon the heart and conscience. Truth is that powerful instrument which they are to wield. The preaching of "Christ, and him crucified," is the *pre-eminent truth* that embodies the elements of good to immortal minds. It hath "pleased God by the foolishness of preaching to save them that believe." In the exercise of his official duty, this work must constitute a prominent—a chief part.

We are led to admire the wisdom that has devised a plan so well adapted to reach the mass of minds, in a manner so practicable. It combines convenience, economy, simplicity and power. A sabbath of relief from worldly toil is given; and such is the human constitution, mental, moral and physical, that both temporal and eternal interests prompt to its observance, and are promoted in a successful way when the day is hallowed. A

sanctuary is provided, comely and inviting, where the instructions of vital value may be heard; thither may all resort who are able to be profited by what is presented; here they listen, not to the effusions of the moment, not to the product of one brief hour, but to reflections which the study of a whole preceding week has furnished.

In this exercise he is called to vigilance in the selection and delivery of truth in its proper proportions and relations. To Timothy was given the charge—"Take heed unto thyself and the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." It is not indifferent what he presents, or how he presents it. Though simple are the facts, and plain the practical duties enjoined, in the main, yet the work of combining, arranging, and so adapting matter that each shall have his portion in due season, involves no idler's task. To it time, thought and prayer must be given.

Is he called to be a workman upon the spiritual temple? then must he needs study to show himself approved unto God. Where is the artizan that can be indifferent to the implements he uses, or heedless of the manner in which he wields them? he may convert them to bad purposes, to destruction instead of edification. Who dare lay careless hands upon that implement of ethereal temper, the sword of the Spirit, of two-edged power? Who will draw it from its scabbard, and recklessly muffle its edge, by infolding it in mystery and doubt? Or who will seek only to burnish the exterior with artful polish, and brandish the flaming blade for the amusement of his auditory? Be it ever the appropriate work of the minister to wield the simple truth, and yield to it every advantage its divine author has given, that it may be quick and powerful.

In the exhibition of truth we claim for the minister, plainness of speech, the liberty to free his own mind and acquit his

own conscience before God. In the execution of this task you will see the propriety of endorsing the words of Elihu to Job—"Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man, for I know not to give flattering titles; in so doing my Maker would soon take me away."

In the public communication there is the latitude of speech which the nature of the subject allows, the exemplification of its parts with directness and point, without the charge of personality. Let none take umbrage at a discourse because of its searching, sifting character. Because in it one happens to find an exact portraiture of himself, let him not retire, and say, the minister is personal, I dislike it. There is a sense in which all truth is personal. The speaker utters truth as truth, and hopes to benefit those for whom it is adapted. He may give a running commentary upon your history, hearer, and not know you by name, or one of

your kindred. Is reproof given, and are you delinquent?—the minister meant *you*, and it is no personality.

I may here observe, that the burden of the ambassador's message is "Christ, and him crucified." From this radical stock spring all the doctrines of human perfectability and salvation; here is the germ that unfolds the principle of a life of holiness to apostate man, and also bears in it the condemnatory sentence upon sin. I know not of a christian grace that will not germinate from this root; I know not of a christian excellence which can hold its being independent of this fundamental doctrine. It is the central orb in the system of salvation. I know not of an evil that now disfigures the footstool, which this truth preached in all its bearings is not designed to overthrow. It is the great corrective of human evils; on it hangs the hope of a world's salvation. With the proclamation of this and its kindred truths, stand vitally joined the wel-

fare of souls. Entertaining this view, it will be my endeavor to keep within the province of this truth; nor can I feel that the purposes of my mission are best answered by selecting one evil and making an exclusive assault upon that. To my mind no one evil rears its colossal head so much above the rest, as to warrant the minister's release from the oversight of souls under immediate charge, to make it the mark for all the arrows in his quiver. There is a possibility of being diverted from the great end which should be kept in view. The welfare of souls is further promoted by pastoral visitation, by direct and familiar converse at the domestic hearth. Here may be learned that to which a public servant would otherwise remain a stranger; there passages of christian experience may be heard, trials laid open, and counsel and comfort given, as necessities demand.

Let me here remark that this should not be too much counted upon, especially

in a numerous congregation. It is easy to perceive how the best hours which one can command in the week could be employed in this way, without reserving a portion in which to prepare his thoughts for many whom he must meet upon the Sabbath, and many who will be met in no other way. It becomes, then, a point for all to consider, how the distribution shall be made, and into how small a compass the pastoral visit must be brought to be what is desirable, efficient and available to many. Those in sickness and affliction have claims superior to others, and those generally whose opportunities of attendance upon the stated ordinances are few, are to be preferred to those who ever enjoy them. The rule by which a pastoral visit shall be made, I am not able to prescribe for myself or for any one. Circumstances may vary; families are not found in the same state of readiness to greet the pastor, and enter upon familiar discourse pertaining

to their spiritual welfare, and yet cordiality towards him and his work may be warmly cherished. In the brief experience in this which I have enjoyed, I have retired from those families with greater satisfaction to my own mind, with whom I had the privilege of bowing at the mercy seat, with as many of their own number as could be conveniently collected, than where it has not been enjoyed. I revert to such scenes and seasons with fresh delight. They are green spots in a desert world. It will be your liberty and your place, if you desire such an exercise under your roof, to extend the invitation. This you may do without embarrassment or the fear of refusal. All that is done in the desk or at the family hearth should be done in a spirit of prayer. Youth and inexperience would plead for much indulgence towards him whom you have called to officiate as your pastor. The discharge of our duties mutually will be facilitated

by a frequent resort to the strong hold for help,—to Him who is the strength of all his saints.

If it be asked what will be expected from you as a people, time will not now allow me to enter upon many particulars; but in few words it may be answered: A hearty co-operation in the use of Heaven's appointed means for the salvation of souls, the conversion of sinners, and the perfection of Zion's members. With these means and their use, you are, or ought to be, familiar. They are such as preaching the word, reading the scriptures, maintaining the ordinances of the church, attending upon exhortation and prayer, "speaking to yourselves in psalms and hymns, and spiritual songs, singing, and making melody in your hearts to the Lord." In fine, letting your conversation be such as becometh the Gospel, everywhere, and at all times. These are not of modern invention,—they are as old as Apostolic and primi-

tive measures. Depart from these, or attempt to supplant them by any of human ingenuity, and whatever you may *gain*, will by no means be equivalent to what you must lose. The word administered, supposes an auditory to receive it. Dependence is made upon you, brethren, to constitute your part of the assembly. If there is an obligation resting upon *one* to *speak*, there is also upon *others* to *hear*. Meetings for social prayer and devotion, cannot be well sustained in your absence. In a well attended prayer meeting, a pastor finds a powerful auxiliary to his work. Then he feels as though Aarons and Hurs were upon either side of him; that he is encompassed with a cloud of witnesses to attest the verity of his doctrine. Did many consider the despondency that steals over a minister when he beholds few come to these solemn festivals, they would oftener be found in the prayer room. Seated in loneliness, which might as well be found

in his own chamber, he is likely to agitate the question, whether duty does not demand him to seek another field. And what could be more natural?

You know full well that your counsel and your prayers are needed in the discipline of the church, in the maintenance of gospel order in our midst. These are now solicited, with the hope of continuance. Have we not some good degree of assurance that you prize the gates of Zion, by rendering the place of assemblage commodious and becoming? Are not the walls around us as monumental evidence that the ordinance of a preached word *was* and is contemplated. May they who have aided in rearing and preserving this edifice, and still more, have recorded their names as born in Zion, enjoy the rich pleasure of here banqueting upon the Saviour's love, and sit down under His shadow with great delight. Here may the Church, the King's daughter, be all glorious

within — her clothing of wrought gold. May all of her kindred be emulous to be clad in the garments of salvation and covered with the robe of the Saviour's righteousness, and wear the christian graces as their adornment.

Peace be within these walls.

May the time not be distant when anxious minds shall crowd the gates of Zion, and some now strangers to renewing grace, share in the saving benefits of a Saviour's death.

II.

SUBJECTS OF SERMONS — EXTRACTS FROM SERMONS BEFORE THE MATERNAL ASSOCIATION AND TO THE YOUNG — AFFLICTIONS OF THE PASTOR AND THE CHURCH — LETTER OF SYMPATHY.

As already indicated, it will be our aim to let Dr. ADAMS be his own biographer as far as possible, and let the records speak as penned by himself.

Thus far we have seen him fairly inducted into the pastoral office, and his work laid out and set before his people. This was followed in a very short period of time by discourses on "The order and spirit of primitive Evangelism," Acts 8: 5; "Religious views," Ps. 56: 12; "The Divine Law Wonderful," Ps. 119: 18; "Walk in wisdom towards them that are without," Col. 4: 5; "The folly of

sinning against wisdom," Prov. 8: 36; "The pardoning love of God," Micah 7: 18; "The eternity of Christ," Rev. 1: 18; "The exceeding greatness of God's power as displayed towards those who trust in Him," Eph. 1: 19; "The resurrection of the dead," 1 Cor. 15: 51–2. A little later he delivered a discourse before the Maternal Association of the Church from Ezek. 16: 44. A little later still he preached on "Youthful Piety," on the occasion of the baptism of WAYLAND HOYT, now the esteemed pastor of the Ninth Street Baptist Church of Cincinnati, 1 Tim. 4: 12.

The two last named are of such general interest that quite full extracts are given of them.

ADDRESS BEFORE THE MATERNAL ASSOCIATION, AUGUST 7, 1850.

EZEK. 16: 44—"AS IS THE MOTHER, SO IS HER DAUGHTER."

* * * What then we would have the daughter in her intellectual, moral, religious and social character, nay more, what we would have both

son and daughter, in these respects, the mother should be. * * * *

Woman is designed to be the worthy partner of man; his joys to enhance, and his sorrows to assuage. Home is her sphere. It might be sufficient to consult the highest authority upon this point. Solomon has indicated this in no doubtful terms, where he describes the industrial occupations of the wife and mother. It was a feature of piety that received commendation and shed a glory upon the sex, that the wives and mothers were "keepers at home," and supervised the household arrangements. This seems to be the special province of woman, for which nature has eminently fitted her. Gifted with an instinctive relish for home scenes, it is committing an outrage upon her nature to remove her from her cherished circle, and to disqualify her for the duties of the same. An analysis of her own nature exhibits no less the proofs of her domestic calling than the explicit declarations of the inspired word. * * * * * * To claim the honor of guiding aright the internal affairs of the house, to have the direction of the youthful minds there gathered, is honor enough. That empire, ruled in gentleness, meekness, modesty and love, will acquire for her more renown than can be derived from camps and cabinets. * * * We shall take

for granted that the mother possesses qualifications for her station. Her contact with immortal minds is closer than any other person's can be. She can control the temper, disposition and habits of the child, cultivate cheerfulness, industry. * *

The intellect must receive its first bent from maternal power. The germ, whose unfoldings never cease, begin under the watch-care of the mother. How shall they commence and continue? Momentous inquiry! We may well express it as our conviction, that the education of the intellect may be here successfully attempted, but we will omit remark upon this head, to speak of the *moral* and *religious training* that *maternal instruction* may *impart*. It is the opportune season in childhood, to form the conscience, and to impart the laws of moral action. Would you inspire a love for truth, that shall be commensurate with human existence? Do it in childhood. Would you arouse a sense of moral courage? Do it in childhood. Would you have the principles of piety securely lodged in the soul? Let it be done before the mind is preoccupied with principles of error, delusion and profanity. It may challenge our credulity to know how early impressions may be made that will eventuate in conversion. The mother of JOHN NEWTON was doubtless instrumental in his conversion. He was but seven

years of age at her death. He could not efface her image from his mind. "My mother," says he, "was a pious, experienced christian; and, as I was her only child, she made it the chief business and pleasure of her life to instruct me. She stored my memory with many valuable pieces, chapters and portions of scripture, catechisms, hymns and poems. She often commended me, with many tears and prayers, to God, and, I have been told, in her mind, devoted me to the ministry." * * * * Follow the train of influences set in operation by such a man as JOHN NEWTON. Suppose we were to leave out of the account all of the good that may have originated from the perusal of his own narrative, any or all his works, and the mass that were converted under his ministry — take a few individuals that were brought into active labor in the kingdom of grace through his preaching or prayers. It is probable that the missionary movement in this country may be traced back to NEWTON's mother.

Says a writer: "We doubt not that to the agency of NEWTON are we indebted for the important services which Dr. BUCHANAN rendered to the church and the world." * * * * Thus the influence is like that of an ever expanding wave. We cannot set limits to it. * * * *

SERMON TO THE YOUNG, MAY 12, 1852.

1 Tim., 4: 12—"Let no one Despise thy Youth."

The object of the counsel contained in the text is obvious. Though imparted to direct and encourage one who had assumed the responsible duties of an ambassador of Christ, it may serve equally in a subordinate sense, to instruct those who are young in years, and Christian experience, whose habits are in a formative state, and who, from their exposure to the arts of Satan and seductions of the world, need to be kindly counseled and premonished of the dangers that await them.

We will consider, in the first place, what ought not to be expected of youth professing piety. We ought not to look for that maturity of judgment which may be exhibited in their seniors. * * * The want of experience, and lack of opportunities for repeated decisions, bespeak for them an apology, where superiors in age would be without excuse.

2. Nor are we justified in the expectation that the same gravity will invariably sit upon the countenances of youth, hopefully pious, as upon the brows of three-score years or half a century.

* * * Looking not naturally for the same grave air in the class under review, as in their

seniors, we deem it due to be considerate in our estimates of their gracious state, while we are not set for the defence of a single moral obliquity.

3. Nor again can it be expected that the same uniformity of feeling will be apparent in the young, as in those in mature or advanced life. The habits are not as settled and confirmed at this period, and the plans of life are in a plastic state. * * * *

But *affirmatively*, we are to expect in the youth that profess religion, supreme love to the Saviour. It would be doing them irreparable wrong to encourage them in the hope that they have passed from death unto life, where this love is not evinced.

This love must stand out with such prominence that it can be observed by every scrutinizing inquirer—supreme love, that aims to consecrate all to the Saviour; that prefers him to the trifles, pursuits and rewards which this earth can bestow. A relish there may be, and should be, for many things lawful in themselves. But love to Christ should surpass love for friends however dear. * * * * Co-existing with this principle should be a stability of purpose to live unto God henceforth. * * * If the developments of love be left to the freaks of the moment, to be control-

led by the caprice of circumstances, we may be confident that it is because of some defect either in the knowledge or experience of the individual.

Again, we are to expect the spirit of humility and meekness. It is characteristic of all who are the children of God to display these commendable traits. * * *

4. A spirit of diffidence is also indicative of good. It argues distrust of self, and a sense of reliance upon superior aid. * * *

5. Another trait should be prominent in godly youth. The spirit of gratitude toward those who are faithful in administering reproof. To set up a self-defence and vindicate one's course where questionable, argues anything but the spirit of ardent consecration to God. * * * Having indicated what ought to be expected, we pass to notice the exhortation of the text, "Let no man despise thy youth." It is not implied in this that to the young in general, or to any one in particular, is committed the control of public sentiment. We are not to infer that we are responsible for the views and conduct of wicked men. It may be safely calculated upon, that they will scoff; the sceptic will cavil, and whatever may be the conduct of young and old professing godliness, some at least will despise, and wonder,

and perish. * * * To make any class amenable for the conduct of the ungodly, would be an undue extension of the limits of responsibility. But the obvious sense of the passage is to so deport one's self that there will be no reasonable ground for despising youthful piety; that all occasion of reproach will be taken away; that complaint shall be causeless. It is evidently implied, that youth of holy pretensions are subject to *close* inspection, nay, to *closer* scrutiny, because of the fewness of years, and the want of experience which they suffer. * * *

The exhortation takes high ground. It goes so far as to urge the attempt to silence every objector, so that no man, be he Jew or Gentile, believer or unbeliever, captious or sincere, may find occasion to gainsay the life and cast contempt upon the Christian name.

1. It is proper to suggest that this can be obtained only by an implicit trust in God, an unconditional commitment of heart and will, and confiding of the soul's interest for time and eternity to God. * * * *

2. It is pertinent to recommend a diligent use of the means of grace. * * * Seized upon as given, they will gird up the soul to the discharge of its duties. They will hold it in safe anchorage, however the tide of iniquity may drift

about, and the storms of temptation sweep around.

3. The same will be promoted by intercourse with the pious, and especially with those of rich and varied experience. Among the provisions of infinite Mercy, we reckon the establishment of a visible church — a select body of believers pervaded with gospel sympathy — in whose counsels the young may confide, in whose prayers they may have an interest, and in whose labors they may participate. Here is the blending of all ages.

Here is the song of the convert just taught to sing with the spirit, commingling with the song of the saint, on the eve of triumphant ascent to glory. Here is an interchange with the varied temperaments that commonly distinguish different members of the family of man. It is somewhat in the church as in the family. The abler will learn to bear the infirmities of the weaker, and none can study the variegated volume which a single church offers for perusal, without improvement in spiritual wisdom.

The space which is given for instruction to the young in the Bible, is evincive of the intense interest in this engaging class. * * * * Many have come from the sabbath school to the bosom of the church. Upon whom are the eyes of

saints turned for the supply of places vacated by death and removal in our churches, but upon the young? In every spiritual harvest, more or less are gathered from this class, and in them the church has often received her choicest legacies of influence. * * * I am confident that nothing do the parents before me more desire, than the regeneration of their children. But it is not enough that *they* desire it. The children *themselves* must *seek* it. The young assembled here to-day to hear this word, and to witness the public consecration to Christ, in baptism, of a youthful believer, must present their own prayers to God for rescue from sin and woe.

It will appear on a subsequent page, that the pastor, in a comparatively brief period of time, was afflicted in being called to part with two companions and an only child. At the death of the second Mrs. ADAMS, he had been in the pastorate about six years; and while we cannot enter into particulars as to his life during that period, it will certainly be interesting and appropriate to recur to the action of the church at this time,

as showing the esteem in which he was held, and the strong cord of sympathy which then united him and his people. When the reader has carefully perused the record of the action on this occasion, it will be well to keep the same in mind in the perusal of the remainder of this memoir. And in view of the whole, let the question be answered, Was there in this action an expression of confidence, sympathy or attachment, which the subsequent relations of twelve years between this pastor and people did not justify?

The following is a transcript from the record of Nov. 5, 1852:

WHEREAS, It has pleased our Heavenly Father to afflict our beloved Pastor and Brother, Rev. S. W. ADAMS, during the period of his ministry with us, and especially of late, by removing from him and us, his dear companion, our beloved sister in Christ, Mrs. CORDELIA C. ADAMS,

Be it resolved, That this Church, and the several members of it, deem it fitting and proper, and a privilege to express in some form, our

unfeigned sympathy with our dear Pastor in his most trying afflictions, and also our profound sorrow in view of his and our irreparable loss. And for that purpose we direct that the following letter, with a copy of these proceedings, be furnished to our beloved Pastor, after having been first entered at large, upon the records of the Church.

LETTER OF THE CHURCH TO THE PASTOR.

DEARLY BELOVED PASTOR:

Six years and over have elapsed since you first assumed the pastorate of this church, and the connection of pastor and people has subsisted between us. During that period, death has entered your family three times, — first depriving you of a companion, then of a darling child, and now again of another companion. So recent had your settlement been with us when death entered your little circle at first, that the loss was not felt so severely by us as the very recent one of our sister, Mrs. C. C. ADAMS.

The death of the first was a sore affliction indeed; but it having been our privilege to enjoy a longer acquaintance with the latter, and to experience her labors of love, sympathy and meek and devoted piety, for a considerable time, we felt, in some degree, as though she was *ours*,

and that we *could not part with her*, and that you much less could spare her. But she is now gone from us, and her decease has made the pastor's home desolate, deprived him of a *strong helper* in his holy calling, and has plunged a whole church in sorrow and tears. And though we had come to think that the welfare and success of the church was closely interwoven with the life and health of our dear deceased sister, as well as with the life and health of our beloved pastor, yet we cannot forbear offering to you, dear brother, and accepting for ourselves, the consolation, that though gone from your and our society, she is now an angel of light, and has departed but to dwell forever with the Lord. Her prayers, holy example and labors of love, have been availing and greatly useful, yet how much more availing are her intercessions now, for us, in the immediate presence and at the feet of our blessed Saviour. To the consolations of the religion, which you have taught to us, we would point you. But it is not necessary, for we know you have already sought them, and we are confident no one has experienced more of their efficacy than yourself.

Although we are fully aware that anything we as a church, or as your brothers and sisters in Christ, can say or do, will accomplish but little toward filling the void and healing the wounds

within and about you, caused by these bereavments, yet we believe it will be some consolation to you to know that you have our fullest confidence and sympathy, and be assured, dear brother, these you shall continue to have and possess. We also assure you, God helping us, that we will be co-workers together with you in the cause of our common Saviour and Lord, and so strive, by renewed activity and zeal, that we may, in some small degree, do the works of piety and love, which our dear deceased sister was accustomed to do while with us.

In first extending to you an invitation to become our pastor, we declared to you, that we believed that your coming to us was of the Lord and not of man, and now, after an intimate acquaintance of six years, we reassure you that such is still our firm conviction.

That the All-Wise God, our Heavenly Father, will bless your and our bereavement, to the mutual good of both you and us, and long continue our relation as pastor and people, is the earnest prayer of

YOURS IN CHRISTIAN LOVE.

III.

SERMON, ON REMOVAL FROM HOUSE OF WORSHIP, ON SENECA STREET, GIVING HISTORY OF THE CHURCH.

From November, 1852, when the action just recounted took place, to April, 1855, no event of moment occurred so distinguished above others, as to render it necessary to be rehearsed here, except what will appear in the sermon preached by the pastor on removing from the old house of worship, on Seneca Street, and taking possession of the one *now* occupied.

This sermon purports to give a brief history of the Church, from its organization, to April 1, 1855, and of the different pastorates, and of course, that of the *then* pastorate.

This discourse will be read with great interest, on account of the variety of matter it contains, and especially on account of its relation to the subject of this memoir, although the author, with characteristic modesty, almost conceals himself from view.

It is given substantially as published in the *Cleveland Herald*, about the time of its delivery.

SERMON,

Delivered at Cleveland, April 1, 1855, on the occasion of closing the old House of Worship, occupied by the First Baptist Church for nineteen years.

Numbers, 23 : 23 — "According to this time it shall be said of Jacob and of Israel, What hath God wrought?"

The occasion renders the passage before us particularly apposite. We have met to spend the last Sabbath in this sanctuary — the oldest in this city that has not been disturbed by accident or design, and which has been to this Church for a score of years, bating one, "none other but the House of God, and the Gate of Heaven."

If in the eventful changes of Jacob's history, it was fit to exclaim, "What hath God wrought?" it must still be opportune for every branch of the numerous family of faith, blessed with faithful Abraham, to reiterate the same language, whether their natural visages be enstamped with the features of Jew or Gentile; for not of Jacob alone may it be said, "God found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye," but of every one who is called "with an holy calling."

The service which we now attempt, requires us to travel back to the infant period of this Church, and mark its varying phases, through all the stages of its growth and development to the present time. It may aid us in our design, to revert to a period much earlier than the organization of this body.

Let it disarm criticism and grant us indulgence in our task, to say, that the

unexpected and sudden removal from this house of worship, has left us but little opportunity to magnify the historian's office. * * * *

Before any attempt was made to collect the Baptist strength in this place, three societies had already been formed, in order of time, as follows: Trinity, in 1816; First Presbyterian, in 1824; First Methodist Episcopal, in 1827. The last, however, consisted of but seven members.

The first notice we obtain of this body, is that of a few and feeble company, convening in that venerable edifice of bygone days, the Old Academy upon St. Clair street, which has been succeeded by a spacious structure. On November 18th, 1832, Rev. Richmond Taggart commenced preaching in the aforesaid locality. That house which had been the common sanctuary for the worshipers of the village outside of Trinity, served the little band several months. Subsequently

they shifted from the Old Academy to the old red Court House that *was*, and thence to the habitation of justice that now *is*. The Sabbath after the commencement of Bro. TAGGART'S labors, a sunrise prayer meeting was established and continued for months. The congregation soon found the halls of the old seat of learning too narrow for its accommodation.

On January 13th, 1833, four candidates were ready for the ordinance of baptism, and submitted to the holy rite in yonder lake — an ample baptistery, heaven-furnished. Two of the number were ladies; one of them is now a member of this church, and her example of obedience has since been followed by her companion and three children. The propriety of assuming a permanent form was earnestly advocated, and to this end several conferences were held. At length a council was convened on the 16th of February, 1833, which, after mature de-

liberation, cordially recognized the twenty-seven persons who had adopted their covenant and articles of faith, as the First Baptist Church of Cleveland. The sermon on the occasion, was delivered by Rev. Moses Wares, of Columbia. The pastor extended the right hand of fellowship, and the Rev. T. B. Stephenson, of Euclid, delivered the charge to the church. Several of the original members still live to enjoy the privileges of the church, and among them the senior Deacons, Moses White and Benjamin Rouse, besides others, who have "borne the burden and heat of the day," to foster this interest and bring it to its present efficiency. Some have removed to other sections, and others have gone to receive their everlasting reward.

It is due to mention in this connection the formation of a Sabbath school in the month of January of the same year, consisting of forty scholars. This powerful auxiliary to the church itself, has been

supported with a high degree of energy to the present day. The sessions of the school have been at 9 o'clock in the morning the year round. Considering the soil cultivated, and the season selected for this purpose, it may be called emphatically a *morning seed-sowing*.

The church having now received of the great Captain of her salvation, "a banner to be displayed because of truth," according to denominational usage, sought the first opportunity to obtain intercourse and fellowship with other churches of our faith. The Rocky River Association, having been formed the year before, consisting of seven churches, with a total membership of 143, extended a welcome to the infant body in the autumn of 1833, September 28th.

The letter sent with the delegates to the association, a neat manuscript copy of which is before me, shows the sentiments, and exhibits the tone and spirit which have marked the church through

the period of nearly a quarter of a century. It indorses the Sabbath School enterprise, and takes notice of the Bible class. It makes mention of conference and prayer meetings during the interval of Sabbaths, "to afford an opportunity for the passing stranger to stop and worship with us." The necessities of a College, then newly planted in the State, were not forgotten, nor claims of Domestic and Foreign Missions disregarded. Thus early the channels of benevolence were opened, and the streams of liberality have been coursing through them ever since, to water distant wastes, and render fertile various portions of the heritage of God, in the domains of this growing commonwealth.

The list of added members at the sitting of the association in September following, had reached to twenty-nine, eight of which number were received on profession of faith, and twenty-one by letter; this, diminished by four dismissions and

one deceased member, left the total number fifty-one.

The lapse of a few months had brought a change in the pastoral relation, which had been honorably and profitably sustained by the retired incumbent.

The Rev. Judah L. Richmond, sent out under the patronage of the American Baptist Home Mission Society, came to this charge and ministered to its wants, with commendable industry and great fidelity. His labors were of essential service in gaining auditors by pastoral visitation, and calling in many to the weekly ministrations of the word, who, without such attention, would have been left to the mercy of casual and occasional attendance. Though his term of ministerial labor was not extended beyond nine months, he is still spoken of by the older members with affectionate remembrance, and has proved himself a valuable servant in the vineyard of our com-

mon Lord, in an adjoining State (Pennsylvania).

The Rev. E. F. Willey was his successor in the pulpit, acting rather as a supply than a permanent pastor. His engaging qualities as a pulpit orator drew crowded audiences, which were held in the Court House now standing. The church and congregation began to feel most deeply the need of a permanent, instead of an uncertain and shifting tabernacle. The numerical strength of the church was advanced to eighty-seven while this incumbent continued. After his labors terminated, a brief interval occurred, in which the Rev. Mr. Crane ministered to the people.

The first great movement to provide for the growing membership of this spiritual family, was to erect a sanctuary sufficiently large to answer the necessities, not of a thriving village only, but one expanded and pushed into manhood, which had gained a population of about five thousand. It had served its minority

in the year 1835. The swaddlings of infancy were now to be cast off for the more comely attire of a city. The germ of growth in the church was equally energetic. Progress was *then*, and is *now*, a current law in the kingdom of grace. The time had come in which the society felt that it was due to herself to seek better quarters than School Rooms and Court Houses, between which she had alternated hitherto, and to provide such conveniences and fixtures as she could exclusively control. It was due to her, who was to become the mother of a numerous progeny, to furnish a home in which her offspring might be nurtured and brought to stalwart manhood.

In response to the providential call, which now seemed to coincide with the words of ancient prophecy, to wit, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, strengthen thy stakes," the brethren de-

termined to arise and build a habitation for God. Accordingly they began; not, however, without great misgivings as to the result. The foundation of this edifice was laid in the season of 1834. The prevalence of cholera proved a serious hindrance to the progress of the work. At the close of the season, the walls had not ascended above the basement. Suspending operations during the rigor of winter, the work was resumed in the Spring of 1835, and vigorously prosecuted under the vigilant oversight of Deacon Benjamin Rouse, until the "head-stone thereof was brought," if not amid literal "shoutings, crying grace, grace unto it!" certainly with devout thanksgivings to God, that he had permitted a feeble band to pass through the struggle of building, and to behold the desire of their eyes, a finished sanctuary, awaiting the presence of God and his people. Whatever defects there may be now in the style and finish of this edifice, erected at a cost of

$13,000, it was considered at its completion, decidedly in advance of most houses of worship in the west, and the first in this new-born city, as to size, proportion, and commodiousness; and we may add its location was deemed eligible beyond what actual experience has demonstrated. The growing inauspiciousness of the site has of later years plead for a removal. A singular incident here deserves our notice, not as having had anything to do with the original selection of this spot. In the early days of the village when its worshipers were few, and this section was overrun with the second growth of forest saplings, one of the oldest members of this church, (Deacon Moses White), met with a Methodist brother, whose name is unknown, and seeking a retired place from the bustle of the town, where they could supplicate the blessing of God together, by accident chose their "bower of prayer" very near this identical ground. This coinci-

dence of earlier and later designation to religious purposes, gives the reminiscence a pleasant aspect, and of additional interest is it also, as the presage of fraternal intercourse which has hitherto subsisted in this community.

The dedicatory services of the house, took place on the 25th of February, 1836. The sermon on the occasion was delivered by the late Rev. Elisha Tucker, D. D., then Pastor of the Washington street Baptist Church, Buffalo, N. Y. The text was chosen from Psalm cxxii, 1, "I was glad when they said unto me, let us go into the house of the Lord."

Prior to the occupancy of this temple, which was so much beyond the capacity of private abodes, of upper rooms, and meagre school houses, in which the society had sought accommodation, the brethren felt that it would be hazardous to enter it without preceding the event with earnest prayer. The small band might be seated in either corner of this

roomy apartment, and there was just ground for fear, that they might experience strange emotions when divided by a few yards, and find themselves lost in a large and empty sanctuary. Impelled by a deep sense of human want, and human weakness, that "except the Lord build the house, they labor in vain that build it," the members betook themselves to prayer and supplication. For this purpose they met on successive evenings for weeks continuously. They invited God's Spirit to occupy their hearts, before they attempted to occupy this house, about to be dedicated to his service. The effort was not fruitless, for while they were yet speaking, the Lord heard, and gave gracious answers in the conversion of sinners, as well as in the quickening of saints. As the results of this Divine visitation, about forty were added to the church by baptism. Blessed with a revival in its departure from the old academy and occupancy of this place, the church

had an appreciating sense of its responsibilities, and sought to maintain a suitable attitude before God. The commencement of divine service here was auspicious, and a blessed earnest of precious seasons, that have occurred with varying intervals to the conclusion of our gatherings within these walls this day.

The changes of location, and of fresh recruits in spiritual soldiery, were accompanied by another still. In April, 1836, a call was extended to Rev. Levi Tucker, then of West Philadelphia, Pa., a brother of popular pulpit gifts, and also of success in the ministry. The call was accepted, and in June following he entered fully upon his labors.

A good degree of prosperity attended his labors. An extensive work of grace, however, did not take place until the winter of 1840. The records of the church show that this was a year of the right hand of the Most High.

Among the interesting passages entered in the annals of the church, we find this in the hand writing of brother William Chard, recently gone to his rest. The allusion is to a meeting held upon New Year's Eve, 1839. He notes, "A most solemn silence pervaded the room during the departure of the old, and the commencement of the new year." From the tokens of Divine favor, the brethren were induced to continue meetings for many evenings in succession. In the frequent reception of members subsequently, it was observed that several dated their conviction of sin, to the memorable session of midnight devotion, where all the saints assembled, knelt in solemn and silent prayer for God's blessing. Many who now hear me, will be borne back over the intervening space of fifteen years, and revive with the vividness of yesterday, the spectacle which moved them to tears of penitence, while it moved angelic hosts with ecstatic joy.

Names familiar to the pastor, were at that time entered upon the list of members. In groups of ten, fifteen and eighteen, a hand now reposing in the grave faithfully registered the reception of willing converts to the fellowship of this body, interspersing those records with couplets of sacred poetry, and brief passages of thanksgiving to God, and fervent supplications for continued favor. "We know not how to express our gratitude to the Great Head of the Church for this day's privilege," writes he, on an occasion when thirty-six were baptized, and which some present may well recollect as the 9th of February. Two weeks later, thirty-four made open profession of their faith in Jesus. A spectacle was presented which had not been before witnessed in this house, viz: that of extending the right hand of fellowship to sixty individuals. On another occasion fifty-eight received the same fraternal welcome.

The accessions by baptism were more

during the year 1840 than prior to, or since that time, reaching the number of one hundred and thirty-seven.

This season of unparalleled thrift, was succeeded by three years in which the church remained nearly stationary, as to numbers. Members were received both by letter and on profession, but the reduction by dismissions, deaths, and otherwise, was greater than the increase. The whole number received during the pastorate of Dr. TUCKER, was four hundred and thirty-three, two hundred and twenty-nine of whom were by baptism, and two hundred and four by letter. His resignation was tendered November 18th, 1842, and in December he left to take charge of the Washington Street Baptist Church, Buffalo, N. Y.

The Rev. J. H. WALDEN, an able and successful minister, accepted a call extended to him April 24th, 1843, and entered permanently upon his labors June 4th ensuing. A season of revival was

enjoyed under his earnest labors in the winter following. A large number made profession of faith in Christ. Seventy-one united by baptism, during the first year of his ministry with the church. The balance of the time was marked by no unusual display of divine power.

In May 25th, 1846, Brother WALDEN gave notice of his intention to vacate the pastoral office, to take effect in the approaching September or October. As the matter was made discretionary with the pastor, to leave at any time prior to September, should it be his wish, he closed his labors June 14th, to enter a promising field in the city of Troy, N. Y. The receptions by baptism during this pastorate were about one hundred, by letter eighty-eight The numerical strength at the commencement of his ministry here was two hundred and eighty, at the close three hundred and two. The dismissions by letter and otherwise, were unusually numerous.

In October 4th, 1846, the present incumbent was invited to assume the pastoral relation, which was soon accepted, and entered upon the second Sabbath in November following. For the past few years, the history of the church has been quite uniform. There have not been additions either by baptism or by letter so great as during the ministrations of Brethren Tucker and Walden. There have been no seasons of revivals, equal in extent to those witnessed in 1836, 1840, 1841 and 1843, taking the statistics of the church as an exponent. We record with grateful acknowledgments, that refreshing seasons have been witnessed. The winter and spring of 1849–'52–'54, and last but not least, the present year of our Lord. These periods have been characterized by stillness and reflection, rather than by stir and transient excitement; insomuch, that like the tides of the sea, we can scarcely mark the point of their influx and efflux.

The speaker would fail to render justice to his task, not to mention the efforts of this body to colonize and establish permanent interests in this expanding city. For many years past, there has been an eye to this demand of emphatically missionary work. During the pastorate of my worthy predecessor, and either at the instance of his wise suggestion, or of some others, in which hint he concurred, a Sabbath school was established near the site of the Erie Street Baptist Church, as early as 1845, drawing its corps of teachers mainly from this people. Like the ancient tabernacle in the wilderness, and like this society in its infant history, it was migratory in its character. Its doors were first thrown open on the corner of Erie and Eagle streets, then upon the corner of Kinsman and Erie, till at last it pitched a stationary tent on the corner of Erie and Ohio streets.

The germ, small as it was in its inception, has pushed forth its trunk and

branches into the ample dimensions of a full-grown tree. Numerically it stands at the head of Sabbath schools in our denomination in the State.

This has been the nucleus also for the infant Zion that has there spread her banners to the breeze, a sturdy child at birth. The colony from the mother church, consisting of a little over forty at first, were dismissed to establish this interest. In the lapse of a few months, upwards of twenty others were dismissed to join the same body.

The record of the parting scene of this company, is treasured up in the archives of the church. One evening sufficed not to give vent to the gushing emotions that came welling up from the bosom of mother and daughter. The parting embrace was one of mutual love, and while each wept for the severance of ties that had long existed in tender endearment, they exchanged salutations of peace, and bade each other God-speed in the race of

Christian duty. Going out with the cordial consent, ardent prayers, and liberal aid of the parent church, and above all, the enriching smiles of God, the enterprise has not proved a barren one. Fortunate in the selection of her shepherd, Rev. J. Hyatt Smith, whose rare endowments seldom meet in one individual, the little colony has, under his powerful ministrations, become nearly equal to the parent body, while the weekly congregation is among the largest, if not *the* largest of evangelical orders in the city.

The Third Baptist Church has been constituted for over two years, to which this body yielded up some fifteen of her members, and among them one of her officers, (Hanford Conger). The past winter has been one of thrift to this infant branch, and under the leadership of its present faithful and judicious pastor, Rev. S. B. Page, gives promise of usefulness and commanding influence. Already they come hovering around these

baptismal waters, and prompt us to inquire, in the words of Isaiah, "Who are these that fly as a cloud, and as the doves to their windows?"

Nor is it now deemed that church-extension has reached its utmost limit. Another Sabbath school has been organized upon St. Clair street, near Clinton Park, and a brother, whose liberality has told effectively for many years, makes the generous tender of a lot, for the erection of a house of worship, whenever the exigencies of the case shall require it.

Having now taken a bird's-eye view of this church, and the vines that have been planted by her care, it remains only to advert to a few things farther, and to ask in the summary review, "What hath God wrought?"

Let me invite these venerable fathers, whose citizenship in this locality runs back of the origin of this church, and with one (Deacon Moses White) before me, to a period prior to the existence of

any church organization in this place, to ascend with me, a mount of vision, that commands a sweep of twenty-two years. To-day we take up the language of the Prince of Prophets, and almost to exact literalism, it suits our numerical history, "A little one shall become a thousand." Into the membership of this body about nine hundred and sixty-five have been received, four hundred and forty-two of whom have been admitted by baptism. There have been honorable dismissions to the number of three-hundred and seventy-five, a larger number than have been enrolled at any one time. Nearly one hundred and forty-seven have, for some cause, proved unworthy of continued fellowship. A still larger number, one hundred and sixty, have left us in profound ignorance of their history. To employ the dialect suited to spiritual soldiery, engaged in continued onsets upon the enemy, they are neither among the survivors, nor the slain, nor the wounded,

but the *missing*. Our present number is two hundred and ninety-two. You, who once cast in your lot with a feeble number, can behold now, not *two*, but *three* bands, and the feeblest is stronger than you then were.

What hath God wrought in the prevention of discord, and the prevalence of unity and brotherly love!

What hath he wrought in the enlargement of your earthly resources, blessing you in basket, and in store, in the city, and in the field, in your coming in and going out! Thus you have been able to relieve yourselves of an oppressive debt that was preying upon you for years, and retarded not a little the prosperity of the church.

Not the least tribute of gratitude may arise, that besides finding for yourselves a peaceful home in the bosom of a united church, you have witnessed children coming to enjoy the privilege of a seat at the spread banquet, and you have evi-

dence that "they have received the spirit of adoption, whereby they cry Abba, Father." What significance speaks forth in the workings of the Divine hand, that kindred dear, who have been led to this sanctuary from their earliest years, to-day, before they bid farewell to these walls, enter with willing footsteps into these baptismal waters. That which has for years been prayed for, you are this day permitted to witness. Here we may raise our Ebenezer, with the inscription, "Hitherto hath the Lord helped us."

Nor is it those only, who have bowed at family altars, that have found a welcome abode here, but those who were once accustomed to habitual neglect of the House of God—some who had once, only a few years since, no relish for these services, are now delighted to say, each for himself,

> "One day, amid the place
> Where Christ, my Lord, has been,
> Is sweeter than ten thousand days
> Of pleasure and of sin."

No human power could have wrought miracles like these. We own in truth, "The Lord hath done great things for us; whereof we are glad."

From the bosom of this church, a brother (F. TOLHURST) has recently gone to New Mexico as a missionary, and is now stationed at Santa Fe, with his companion and a lady-assistant in the family.

God has wrought other changes in the course of twenty-two years. Just sixty have rested from their labors, among them, and the last borne hence from this sanctuary, was one of its office bearers, Deacon JOHN CASE. Dust once cherished, because the habitation of congenial spirits, now mingles with its kindred in the silent sepulchre. Here is an inheritance to which many of us have been made the sorrowful heirs; but through the glory of their living and final triumphs, the now sainted have shed a lustre behind them, alike for our comfort and instruction; and it consoles us

to know, that our loss is their gain. How many of these departures have been sanctified to the living, eternity must disclose.

Standing on the verge of our adieu to this place, whence our dead have been carried, let me ask what numbers have been laid in the grave for a resurrection harvest, while you, the survivors, are spared by Divine mercy? Had I this morning for my auditors those only over whose lifeless remains I have performed the rites of burial, since my labors began with you, by no means a small congregation would they be, amounting to two hundred and sixty-three.

This gradual migration to the cemetery admonishes all that they must sooner or later take their leave of all earthly temples, whether plain or gorgeous, humble or magnificent. May the means of grace be so improved in this, and in another which we are soon to occupy, that we shall not be debarred admittance to that

which is not made with hands, and where worshipers once entered, shall never depart.

Were it required of the pastor to note the measures which in addition to the ordinary ministrations of the word, are particularly productive of benefits to the church, promoting a healthful growth, perfecting its own members, and winning to duty's path, the wanderer, and to the Saviour's cross, the sinner, his reply would be :—

1st. *The Sabbath School.* It is a potent auxiliary of the church. It borders on the territory of this holy domain. It is a kind of ante-room to the inner court. It gives employ to the members.

2nd. *Our Monthly Covenant Meetings.* These hallowed sessions of our body, vouchsafe to us an escape from the paralysis of worldliness and the lulling quiet of a lifeless formality. These seasons have already become occasions of attrac-

tion. Saints are drawn there by the force of love. They uniformly go with a quickened pace, that they may be in at the feast; and sinners are there to take their bearings for the port of peace. They come to learn what they feel reluctant to inquire out in personal discourse.

3rd. *Our seasons of Fasting and Prayer have been serviceable.*

4th. I mention the youth's prayer and conference meeting, held semi-weekly. In the autumn of 1849 it was established, and to the present day it has maintained no doubtful existence. The original number in attendance was not large, but the chosen room for assemblage now lacks capacity for those who gather. An early visit will not always insure a commodious seat. In this garden of youthful graces are germs for a heavenly soil. Flowers have already blossomed there

"In fragrance, and in beauty, bright and vernal,"

and some have been transplanted to those

——"Everlasting gardens,
Where angels walk and seraphs are the wardens, [portal,
Where every flower, brought safe through death's dark
Becomes immortal."

In taking leave of my task, let me enjoin the same diligence in the use of these means of grace, wherever we may meet in days to come. Remember, no eligible site, or inviting temple, can supersede the necessity of prayer and vigilance. Our reliance is on Christ for pardon and justification; on the Holy Spirit for regeneration and sanctification, in obedience to His divine commands.

Before another quarter of a century shall have completed its cycle, many in this communion will have exchanged their seats below for seats above.

A bitter reflection will pursue you, sinner, to whose ears these walls have so long echoed a proclaimed but neglected gospel. Sad will it be when in the ordeal

of final review, an Omniscient and Omnipotent Judge shall force the unconscious materials of this edifice to be swift witnesses against you. Seek to avert an event so awful. Let the sweet accents of mercy, inviting you to a Saviour's feet, find a response from a penitent heart and submissive will. Be earnest and diligent now to seize the Gospel hope, lest the last shadows of this sanctuary fall upon you impenitent, and through confirmed sin, you never cross the threshold of the heavenly sanctuary.

IV.

THE CHRISTIAN PATRIOT—SERVICE IN THE CHRISTIAN COMMISSION—NARRATIVE OF W. W. WRIGHT.

From the foregoing discourse, it appears evident that this beloved pastor had proved himself "A good minister of Jesus Christ." Though the particulars are not given, yet the result was eminently acceptable and satisfactory to his people, and fully justified the language used in extending to him the invitation to the pastorate "That his coming among us was of the Lord."

Nothing further is needed to show that great progress had been made by the church under his ministry, than that it was enabled to leave the old house, and take possession of the one it now occupies, and that this was done without incurring a debt to any considerable extent,

and that from this time it took position among the leading churches of the Baptist denomination.

For further account of the pastor and pastorate, the reader is referred mainly to the commemorative discourse.

A large volume could be filled with interesting matter relating to our friend, but that would be foreign to the object of this memoir. This testimony, however, should be expressly borne, Dr. ADAMS was not only a faithful Christian minister, but he was a true Christian patriot. It can be safely said, that he never failed during the terrible struggle for the "life of the nation," when offering prayer, to remember his country. Those privileged with sitting under his ministry well remember how often and feelingly he alluded in his discourses and remarks to the condition of his country, and the sympathy he expressed for its defenders.

As nearly the last work of his life was devoted to those who were suffering for

the defence of the Union, a brief narrative is here given of his service in the Christian Commission. This narrative has been prepared by W. W. WRIGHT, Esq., one of his brethren, who accompanied him in this service, in pursuance of a previous appointment.

No one interested in what relates to this beloved pastor, can fail to read the narrative with deep interest.

NARRATIVE

June 7th, 1864. I met brother ADAMS at the railway station, on our departure for Washington. That day I enjoyed much interesting religious conversation, and I felt richly paid for what self-denial I might make, or what labor I might bestow by the undivided, constant and continuous intercourse I had with him. I was happy to feel that I could occupy him without fear of trespassing upon his pressing duties. It is almost needless to say that our conversation was of a religious character, for his mind and heart seemed to dwell in that sphere. We conversed upon the object of our mission and our country, for who that loved God or country, could help it?

When not talking, he was reading, and his book was the Word of God; and I seriously inquired of myself, why that Book, with which he was so familiar, could afford him such constant interest. The secret was that the hidden treasure of that Book had been so long his daily food, that he was famished without it. Brother ADAMS drank deep from that fountain of living water.

But surely, I thought, night would bring rest He conversed freely till about ten o'clock, and he was like a book. I had only to turn over the leaves of inquiry to learn what I sought to know. He seldom volunteered remark, and that suited me, for I was free to draw from him just such information as I wished. Sometimes I would compel him to lead conversation, by continued silence, and I found I was not the loser by it, for he invariably touched upon something I wanted to know, but had not thought of. So passed the time with him, and one day was the index of his life.

I said I thought night would bring repose. Perhaps it did, but nearly the first remark in the morning, was upon a text of Scripture, from which, as he remarked, he had blocked out the skeleton of a discourse. He briefly related the chief points of interest, and in due time, his people had the whole subject presented to them. So, in the

midnight hour, he had been preparing a sermon for his people. Verily, I said to myself, you are a faithful watchman on the walls of Zion.

We were then near Philadelphia, where we arrived at ten A. M. We went immediately to the rooms of the Commission, where we spent some two hours, Brother ADAMS writing two letters home, suggesting something to our local board. That evening we reached Washington. There we found many brother delegates from different parts of the land, gathered for the same purpose, and representing nearly all denominations, inspired by a similar spirit and desire to serve the good cause.

House No. 500 H street would not hold one half of the delegates, and a large tent opposite was not sufficient to accommodate all, as this was considered a camp of distribution.

These head-quarters were under the management of our most excellent Brother ABBOTT, who, I believe, will ever live in the affectionate remembrance of every brother that met him. He was assisted by several excellent brothers in the discharge of his pressing duties, who extended to delegates a very warm and cordial greeting. I shall never forget with what kindness we were received at the mission rooms at Washington.

At the hour of retiring Brother ADAMS was upon

his knees before his cot, in presence of the delegates, who were occupied in talking, reading, writing, and in other things. It was the aim of his life, that his influence should be felt by his Christian example.

The next morning, after breakfast, singing and prayer, it being the 9th, Brother ABBOTT prepared a list of delegates to send down to the front, the army base then being at White House. Being near Brother ABBOTT, I had an opportunity to hear the nature of the applications of delegates who were anxious to be assigned to the front, for it was esteemed quite desirable to be appointed to *that* field, rather than to remain at the hospitals in Washington, though delegates were at that time equally needed there, as with the army. Some were professedly willing to labor anywhere they could be most useful, but were, at the same time, quite sure their services were required nearer Richmond, as their time was very limited, and they were anxious to return home in possession of interesting facts, to lecture, and raise means for the Commission. Perhaps this was so, but I cannot help admitting that the opportunities afforded of seeing the army, and the scenes of its conflicts, had a strong influence on me, and to have remained in Washington to labor in the hospitals, would have been great self-denial. But, being a lay del-

egate, I was naturally sent to the front, as the labor there was less ministerial, and more active than in Washington. I found my name on the list to go down, without having expressed any preference. I immediately requested Brother ABBOTT to add Brother ADAMS' name to the list, but he said his labor as a minister would be more desirable at the hospitals there; and Brother ADAMS leaving himself so entirely at his disposal in the disinterested desire to serve the good cause, I was obliged to leave him there. I left him with great reluctance, for I had hoped and expected to labor with him while I was away. I had anticipated his pure influence and example, and had hoped for the happiest effect upon myself. I never did realize and so fully appreciate Brother ADAMS, until by contrast with other men and ministers, I saw the full measure of his worth. Some good Christian ministers, when away from home, feel to give way to mirthful recreation, and even at times carry it to the extent, that they meet their own disapproval. But the greater number maintain their usual quiet, calm and happy manner, and shed a sweet influence on all around, and you feel that it is heavenly to be near and with them. Brother ADAMS, I can truly say, partook more fully of the Christian character, than any minister I met while I was away, and I met and mingled

with many. Leaving Brother ADAMS on the 9th, I went to the army base, which was at White House on the Pomunky river, twenty miles from the besieged city. The following week the army moved around to City Point on the James river, and as it would be some days before the new base would become established, with many of the delegates I returned to Washington, and found Brother ADAMS actively engaged at the Harwood Hospital. He appeared happy, and gave me many detailed accounts of his labor, and many interesting facts relating to those he had labored with and ministered to. While remaining a day in Washington, I visited a few military posts near the city, among which were Forts Lincoln, Bunker Hill, Saratoga and Totten, where were stationed our own Cleveland regiment, the 150th. While there, Col. Hayward commanding, requested me to invite Brother ADAMS to come out and preach to them on the Sabbath following. He cordially accepted the invitation, and officiated for them at that time.

I had hoped to remain and labor with him at the hospital for the remainder of the time, and had so arranged with him, but passes through the lines, which had been suspended for some days, being granted, I was, the second morning after my arrival, detailed again for the army before Petersburg. I should, at this time, have insisted on

Brother ADAMS accompanying me, but his appointment to preach on the coming Sabbath forbade it. I obtained his promise, however, to come down afterwards at the first opportunity. But the attachment he had formed and the interest he felt for those to whom his daily labor was assigned, detained him about three weeks, before he came down to City Point. I was stationed at Bermuda Hundred, which, at that time, was in General Butler's department, and did not learn of his being at the Point, till a day or two after his arrival.

Friday evening, when I learned of his being there, a severe battle was raging at the front, and being at that time at Gen. Grant's Head-Quarters, Gen. Rawlings, his Chief of Staff, told me the attack was from the 18th army corps, in our departpartment. I hastened back to Bermuda, to go up to the field hospital of that corps, early next morning, which we reached just as the train of ambulances came from the field, freighted with about two hundred and fifty of our wounded. Brave fellows! How precious they seemed as they placed their arms around our necks, to assist themselves in getting out of the ambulances, to the rude but friendly hospital tents. The day was exceedingly warm, and our labors with the dead, dying, and wounded were severe.

Not until the Monday following did I reach the

general hospital at City Point, and then only to find that Brother ADAMS had left the day before, on the Government Mail Boat for Washington. I learned there, that he had been prostrated by a severe attack of bowel complaint, and had been unable to sit up, but little of the time he had been there. I think he did not find any delegates of his acquaintance; and at the Ohio relief tent, Miss Lucy Seaman, who had so long and faithfully nursed many sick and wounded soldiers, was away Had she been there with her care and treatment, he might have completed his term of labor, which had nearly expired.

At Washington, on my return, I learned that he merely called as he went through, unfit for further labor, and it was deemed necessary that he should return home, as carefully and comfortably as possible.

I called on him at his house the Saturday evening following, and found him much restored but quite weak. The following Sunday evening I heard him report to the officers and friends of the Christian Commission, at a meeting held in his own church, his experience and labors in the hospital and field, and *never* do I remember of hearing so modest, feeling and unassuming report from so faithful, efficient and devoted a brother.

May his memory long remain bright, as his life was pure.

V.

CLOSING LABORS—LAST SERMON—DEATH.

On the return of Dr. Adams from his service in the Commission he found an unusual amount of labor to perform, in consequence of his long absence from home, and also because of the continued absence, of several of his brethren in the ministry. I cannot pause here to refer to this labor, for reasons already given. But it has been deemed most appropriate to furnish in this Memoir, his last sermon in full. It is believed that no one can read it carefully without being greatly impressed and benefited. It would seem that in delivering this discourse, he had Eternity clearly in view, and that he desired to admonish all whom he could, to make an immediate preparation for it.

While the writer will not enter upon

any analysis, or review of this discourse, he cannot forbear earnestly inviting the reader, to solemnly ponder the last words of public instruction, admonition, and warning, ever given by this faithful ambassador of Christ. This sermon was delivered by Dr. ADAMS in his own church, Sept. 11th, and in Strongville on the 14th.

Immediately after preaching this discourse on the 14th of Sept. Dr. ADAMS was taken ill, and on the 27th, he bade adieu to earth, and passed to his home on High.

LAST SERMON.

HEB. 3: 7, 8. "WHEREFORE AS THE HOLY GHOST SAITH, TO-DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION IN THE DAY OF TEMPTATION IN THE WILDERNESS."

WE are furnished in this passage with evidence, both that the Old Testament scriptures, were familiar to the writer of this epistle, and that they were accepted as inspired. There is no one of all the epistles, that is so completely engrafted

upon the old stock, as this one. The passage before us is a quotation from the 95th Psalm, and in that Psalm it is grounded upon an historical event. We have in these passages as it were, the links of an unbroken chain. The sum and substance of it, were appropriate in the days of Moses, of David, and of Paul. If the nature of man was so essentially the same during all the periods of these men, we may argue the fitness of the passage now.

Nor does the Jewish cast of the epistle divest the passage before us of its adaptedness to a Gentile audience. Meridian lines and geographical limits have nothing peculiar in them, to render an appeal of this nature untimely. On the shores of the Mediterranean, and of our own beautiful lake, it is equally pertinent.

It will claim a dispassionate examination, of all who are conscious of having deferred compliance with the exhortation hitherto.

The fact that Scripture deals so much with pungent exhortation, should be to us all an intimation that as much as we naturally disrelish it, we really need it. Near the closing strain of this Epistle, Paul calls on the disciples with much pathos and affection, upon this very point. "And I beseech you, brethren, suffer the word of exhortation." Tolerate this form of speech, consider it appropriate. We understand the term '*hear*' in the sense of *obey*. It is in this sense that the prophet Isaiah, employs the word. "Incline your ear, and come unto me; *hear*, and your soul shall live." To turn away the ear is to refuse obedience. Thus the grave record is made of a disobedient people. "But my people would not hearken to my voice; and Israel would none of me."

To give *ear* then, implies something more than to obtain an intellectual conception of God's will, concerning those whom He addresses. It is to accept His

commands, to adopt His counsels, and to abide in all His directions.

I. Let us consider what is implied in the text.

The expression, "after so long a time," conveys to us the idea of a period of forbearance; a period in which God had a right to expect obedience, and compliance with His counsels and commands; but during all which, he obtained no encouragement in the service of the heart. It may have been a season of deep trial to the Sovereign Ruler, one in which He had often to bear with offenses, with neglects, and insults to His authority. The grounds of honor, respect, reverence, and love existed, but no fruit appeared to correspond to them, in the subjects of the divine government. The period itself may have been more or less in duration. Or, it may not have consisted so much in length of time, as in measure of privilege. The importance of a reasonable opportunity to secure an inestimable privilege, may

be relatively great. It is a long time to set before the mind, a prize which embraces all of heaven, its glories, its happiness, its employments, and its associations, though it be narrowed down to a few years. There were several occasions upon which the Israelites offered strong provocation to God.

Once they murmured for want of bread, and had manna given them from heaven. —Ex, 16 : 1–4.

They provoked God a second time by murmuring for want of water, and insolently said, "Is the Lord among us or not?" Ex. 17 : 2–9. Then they offended God by worshiping the golden calf; and the fourth time they did so, by murmuring or flesh to eat.

But the greatest of all was their refusing to go into Canaan, from Kadesh-Barnea, when it was offered to them, as their privilege. *This* was the *bitter* provocation, as the term here implies. It showed a marvellous distrust of God: by reason

of this rejection of privilege, they were doomed to wander in the wilderness for the space of about forty years, until all of that generation had passed away, save Caleb and Joshua, "faithful found, among the faithless."

To renew the proffer of heavenly rest, after this long forbearance, was an instance of divine patience, not to be looked for in man. The proffer can scarcely be made to any company of men or persons, but, it must imply that it has been repeatedly made. Holding out the priceless boon to this assembly of hearers, I should do the case injustice, not to admit that the same thing has been again and again before you.

To many, though young in years, it has been presented, till we fear it can hardly be done in a new phase.

Secondly, the style of address implies that the heart is prone to delay its compliance with divine proffers.

Of all other matters which claim re-

flection, and which call for prompt decision, there is none so likely to be postponed till the last, as personal religion.

Men everywhere seem to act upon the presumption, that it is safe to wait, and that God will tolerate delay; that other things may claim the precedence in time, though they know that nothing can claim precedence in value and final issue.

Starting with such delusive premises, the practical deductions must be far removed from truth. There is no man, however infatuated he may be, but would be shocked with the logic which his own conduct involves. He is jeopardizing heaven, and a state of holiness upon which heaven is suspended, and that, not for the brief space of one's earthly being, but for that unmeasured future which succeeds death; for eternity! oh, eternity!

Were there some compensations in the bargain, which procrastinators make, there would seem to be some extenuation of the folly, if not the guilt, which

they incur. But all that can be presented, are disparaged by the side of the "one thing needful." But reasoning does not charm the heart out of delay; in the face of all that can be said, it still falls back upon it like a chronic habit. With excuses or without them, the heart lingers in the toils of its own willing creation. It is too often snared by its own dreams, and effectually caught in the web which delays have woven for it. Oh, for the strength of Leviathan which can break every coil, and range free in his chosen element! Oh, for some potent art that would teach the heart to do at once what it prefers to dread, instead of delaying till all is lost.

Thirdly, it is contained in this passage also, that by procrastination of duty, the heart becomes hard. It becomes more insensible, and more indifferent to the demands of God, and to all the interests involved in the great subject of salvation.

A philosophical view of the human

mind would bring us to this inevitable conclusion. Is it not so in all that we do and plan? That which we determine not to do *now*, we feel less inclination to do *at all;* as the matter lies far off in the unreal future, we gather no purpose, and acquire no strength to enter upon it.

It is the *near* and *present* labor that awakens the mind and warms the heart for action. The work which you have laid out for the present week, is a work for the discharge of which you have already begun to prepare.

Fourthly, it is clearly implied that the present available time is to be set over against a future period not available. *To-day*, or the *present*, may be used. God is now waiting to be gracious. In evidence of this, he grants the perusal of his gospel; he gives the commission to his servants to go out and bid the rebellious to return to their allegiance to him.

Nor is it alone in the appointed and extended means of grace, but in the ac-

companying presence of the Holy Spirit, whose power gives efficacy to all other means employed.

The *now*, which may be used, is placed over against the *future* uncertain, and to man *unknown*, the use of which must be doubtful, it is suspended on so many human contingencies; life may not extend to the hoped-for hour, or, should it be prolonged much beyond the looked for limit, it may be under circumstances not at all auspicious for the observance of God's command, to repent and believe the gospel. Reason may be dethroned long before the promised period shall arrive; this boasted function of the mind may be suspended by the ravages of disease. Or, if reason does not vacate her place, the mind may be wholly environed with pressing cares. Who can know the condition of the mind ten, twenty or thirty years hence? We have an instance of the miscalculation of a man, in the history of McDonald of Glencoe, chief

of a small Highland clan, who lived by pillage. McJan was the hereditary appellation by which he was known. On the accession of William and Mary to the British throne, his clan with others, espoused the cause of the Jacobites. In 1691 the authorities of Edinburgh issued a proclamation offering pardon to all who on or before the 31st of December in that year, should take the oath of allegiance to their majesties, and threatening the penalties of treason against all who should fail to take the oath. That he might be the last of the chiefs to yield, McJan deferred his submission to the last day. On the 31st of December he repaired to Fort William, with his principal vassals, and offered to take the oath; no magistrate was there to administer it, nor was there any within a great distance. According to the terms of the proclamation, his life and estate depended upon his taking the oath upon that day; he was, therefore, deeply distressed.

With a kind letter from the Governor of the fort to the sheriff of Argyleshire, he set off for Inverary. Although it was in the depth of winter, and the passes through the mountains were obstructed by snow, yet McJan hastened on, and arrived at Inverary on the 6th of January. He besought the magistrate with tears, to administer the oath; the sheriff hesitated, but finally received his submission, setting forth the peculiar circumstances of the case, in the certificate which he forwarded to Edinburgh. McJan's enemies, concealing the certificate, and representing to the king that he had not taken the oath as required in the proclamation, obtained the royal consent to enforce the penalty of treason, and by a baseness which proved them "sons of Belial," they accomplished the death of the Highland chief, though the greater part of his clan escaped.

How disastrous was his delay! How easy it would have been for the chief, to

have availed himself of the clemency of the king! By a conspiracy of pride and shameful neglect, he laid the snare for his own ruin.

Too many, through pride, refusing *now* to seek forgiveness of the offended Sovereign, are putting far off that day of remission—a day, alas, which may never come.

II. There are strong reasons which urge upon sinners the adoption of this armistice, and the acceptance of pardon through Jesus Christ, *now*.

First. The present period is the only period of which you are certain.

We can no more than call the moment ours, but it has fled—it is gone forever. And it is thus that man's being is hastening to join the years already fled. True is it that the moment which we call our own, flies from us like the weaver's shuttle; and even this is reduced to a point. True, we may conceive of a day, as representing a period longer or shorter, in which a

given policy prevails; thus we speak of a gospel day, signifying that while the state continues, pardon may be enjoyed, and heaven gained.

But relatively, here, there is only an instant that belongs to us; and can any one gifted with reason, deliberately exchange this for an uncertain moment, which may be beyond the day of his death? Will one dash the present prize to the earth, while in its place he satisfies himself with the vague and delusive hope of a future one? Do we wonder at the pressing exhortation of the poet?

"Seize, mortal! seize the transient hour;
Improve each moment as it flies:
Life's a short summer—man a flower;
He dies—alas!—how soon he dies!"

Again,—the *present* time is the only one we are POSITIVELY certain we can control. Age may come, it is true, or many years may be awarded the impenitent, but it depends upon many other things, whether length of days shall be a

blessing. It will be necessary that one be able to control the mind and the body; it demands no process of reasoning to show that men as they advance in years, are more and more the slaves of habit. They are more and more the victims of circumstances. Can the head of a numerous group of children, cast off all care and concern for them, at any moment? Can he disengage himself from them, and exclude himself in solitude, that he may give himself up to reflection upon any one theme or measure fraught with interest to his soul? Desirable as this may be to any one, how seldom does the instance occur in which it can be done?

Does not every one find that his hours are more engrossed from year to year, if he be in the pursuit of a legitimate business? The industrious and frugal will find use for more time than is allotted them, even if all this be given up to secular affairs. There is no one whose experience does not confirm the remark

that when men retire from business and professedly live a life of leisure, there are matters crowding upon them which will demand and receive attention. Then a postponement of the subject *now* is liable to the imminent hazard of postponement forever.

But that which *crowds* upon us this moment more than any other thought from this passage, is, that delay produces *hardness* of heart; it fosters indifference to the interests of the soul; this follows by an inevitable law. Nothing is more fatal than this state of the mind. What an illustrious instance we have in the king of Egypt; how numerous are the promises to let the people go and worship in the wilderness, but with each unfulfilled pledge, came a confirmed indisposition to execute such a purpose at all. Delay in one so eminent in position, and with such resources to carry out his wishes, was not dissimilar to what it is in every one in private life. It only be-

comes more conspicuous by the high relations of the distinguished official. Of what avail are opportunities, when the disposition to improve them is wanting? Of what benefit are days, and years, when there is no heart to turn them to advantage? All previous habits are arrayed against any change. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

Finally, from the theme discussed, we are led to view the *present*, as of *infinite* moment, in contra distinction from the *future*. This should lead every one to be solicitous about the *present*, in its bearing upon the coming time.

"Eternity is just at hand!
And shall I waste my ebbing sand,
And careless view departing day,
And throw my inch of time away?"

VI.

FUNERAL SERVICES—CHURCH ACTION—ACTION OF CITY PASTORS.

A committee of brethren having consulted as to the most appropriate manner of conducting the funeral obsequies, announced that the funeral should be held on Friday, the 30th day of September, at three o'clock, P. M., under the supervision of brother J. M. Hoyt—that the remains should be taken to the church at 11 o'clock, where they might be viewed by the citizens of the city, and friends of the deceased, until the funeral exercises should commence.

This order was carefully observed, and at 11 o'clock the remains were conveyed to the church, accompanied by many friends, and carefully deposited in front of the desk, from which the deceased for so many years had faithfully preached the

word and offered up prayer and made supplications for the people. Immediately the aisles were filled by those anxious to take a farewell view of their friend, and to *many*, the *dearest* earthly friend. Large numbers availed themselves of the opportunity—many coming by families together, to view for the last time, all that then remained of the loved and faithful Pastor. The scene was most solemn and affecting. As the throngs passed along, deep sighs, and groans, and words of lamentation, were constantly audible—especially was this the case among those of the humbler walks of life, to whom the deceased had devoted so much of his labors.

FUNERAL SERVICES.

Singing by the choir, "Rest Spirit, Rest."

Selections of Scripture read by Rev. Mr. Monteith, of the Third Presbyterian Church, Job 14, 1st to the 12th:

"Man that is born of a woman is of few days, and full of trouble."

John 11, 23d to the 36th :

"Jesus saith unto her: Thy brother shall rise again."

1st Cor. 15, 47th to the end of the chapter :

"The first man is of the earth earthy, the second man is the Lord from heaven."

Isaiah 49, 13th to the 17th :

"Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains."

Hymn No. 1176. Read by Rev. Mr. HOGE, Presbyterian.

"Who are these in bright array;
This exulting happy throng
Round the altar night and day,
Hymning one triumphant song?"

ADDRESS BY REV. F. TOLHURST, BAPTIST.

Bro. S. B. PAGE being unable to reach here till a few minutes before the time of service, I am called upon to fill his place :

We are informed that as the life of our dear Pastor, Friend and Brother, was ebbing away, and as the spirit was about to take its flight to be present with the Lord, with his dying strength he raised himself as best he could, and stretched his dying arm and feeble hand as high as he could possibly raise it and pointed upward. I thought it was a beautiful ending to his well spent life; he had always pointed us upward from the first day he came among

us; every act of his blameless life would teach us to look higher than earth, for he was one of those whose "conversation is in heaven" and when his lips could no more obey his will, he pointed upward in death. "He being dead yet speaketh;" and I feel that we ought to obey his voice, and look upward to-day. Yes, if we look up toward that heavenly city, we hear a voice saying "I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and death."

Dear brethren, let us look up for support. We are staggering under a heavy blow; our dear pastor has fallen; our hearts are overcome with sorrow; shall we sink under this bereavement? Shall we fall down and none to help us? No! God hath said "when thou passest through the waters I will be be with thee," Jesus, the great head of the church still lives, and declares "I am with you alway;" his promises are exceeding great and precious, and his powerful arm can support under our severest trials. We know not the depth of our loss to-day; time will show us how great this trouble is that we have to bear; weeks, months and years will probably confirm the fact that we are sadly bereaved, but we need not sink; God's grace is sufficient for us. We may then lean on Jesus, and look up to him to suppor us to-day. We must look up also for consolation; we need something that earthly friends cannot im-

part to-day, something more than we can gather from one another. We are told that when Lazarus was dead the Jews came to comfort the mourning sisters, but "Martha, as soon as she heard that Jesus was coming, went and met him." O yes, we need the consolation that Jesus only can give us, the love that he bestows, to bind up our hearts;

"Jesus wept," his tears are ended,
But his heart is still the same,
Kinsman, Friend and Elder Brother,
Is his everlasting name.
O Jesus who can love like thee
The weeping one of Bethany."

He can be touched with the feeling of our infirmities. "He was in all points tempted like as we are." Not many months ago in the north of England one of those terrible accidents happened in the coal mine by which so many were killed, and as soon as the news reached the Court at Windsor, Queen Victoria with her own hand penned a letter full of consolation to the many bereaved widows and orphans, and some expressed their wonder that the Queen could so beautifully portray their feelings. The secret of this was that but a short time before she had been deprived of her husband, the Prince consort, and hence she knew the feelings of a widow.

Jesus, our High Priest, that has passed into the heavens, looks on us to-day; he notes our falling tears, our heavy hearts of sadness, and if we look up to him we shall find consolation. Let us look up for instruction. The Lord is speaking in his providence to us to-day; each one here has some lesson to learn. Are we not listening to God's voice, and shall we not say, "speak Lord for we hear?' Are we not admonished to do our christian duty? Our dear Pastor was a faithful worker, and for the last few months has seemed more earnest than ever; but who feels that he was too much in earnest about the work of Christ? "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." The last sermon that he preached to you from the words "To-day, if ye will hear his voice," is yet lingering in your ears. Brethren, be instructed that life is brief, death is certain.

When he was in his theological course, he has said he counted it a great privilege to preach, even if he walked five or ten miles to reach his appointment. He seemed to bear as his motto, "For me to live is Christ," and we have no doubt that for him to die was gain.

May God help us to look upward to-day, and set

our affections on things above and not on things on the earth.

ADDRESS BY REV. DR. AIKEN, OF THE FIRST PRESBYTERIAN CHURCH.

DEAR FRIENDS—I have but a few words to offer you at this time. I know that you have been sadly bereaved; your loss is a heavy one, the weight of which you cannot feel to-day. I have known your Pastor, Bro. ADAMS, ever since he first settled among you, nearly eighteen years, and my acquaintance soon ripened into friendship. I learned to value his character and love him as a brother. I found in him a safe counsellor. When I needed counsel, I was never afraid to go to him, and as a brother minister I often did, and I found him to be one in whom I could confide with safety and converse with pleasure. I have known him, I may say intimately, and for the last two years have seen him almost daily, and I have thought as I saw him on the street, of that passage of scripture, "Behold an Israelite indeed in whom there is no guile;" for there was no guile in him; he was open and frank. You might read his profession in his daily life. He commended daily the Gospel that he preached, and gave a living witness of its power, and showed that he loved its truth. You will long miss him; so

shall we all. He has been eminently successful as a Pastor and useful to the cause of the Redeemer. As an under shepherd he watched for souls, and there are many that are seals of his ministry.

ADDRESS BY REV. DR. GOODRICH, OF THE FIRST PRESBYTERIAN CHURCH.

It falls to my lot to-day to bring to this bereaved family and to this sorrowing, church the sympathies of the pastors and congregations of the city. The words of tender consolation and animating hope which have already been spoken, have anticipated all I would have offered by way of comfort to this mourning household. And I will only say to them, as to you all, that the Ministers and people of this community, far and near, sorrow with you, in your calamity, deeply and painfully.

Dr. Adams has stood among us, his brethren, as an acknowledged pattern of ministerial dignity, purity, and faithfulness. About a year since a weekly meeting of pastors in the city was commenced, at which he was a constant attendant. Its object was mutual consultation and prayer concerning our common work, and usually a brief report was made of the sermons preached on the previous Sabbath. Most of his fellow pastors probably gained their chief acquaintance with him at that

meeting, and all will testify to the pure and elevating influence left upon us by his companionship. There was about him always a gravity, an earnestness, a humility, which made us feel the presence of a godly man, and of one who was growing in christian attainment, as he grew in years. There was also manifest a diligence in study and a thoroughness of thought, which commanded increased respect, the longer we listened to him. I recall especially his reports of a series of sermons upon the whole subject of Redemption, which gave the impression of a style of preachiug which must have been rich in instruction and in fruit.

The power and usefulness of our brother was not, however, merely that of solid and valuable teaching, His life and character made him felt in this community, even more than his words. He preached but one day in the week to his own flock, but he lived forth the Gospel of Christ every day before us all. There was in him a sincerity and consistency which could not be hid. He was transparent as crystal, and honest as a little child. No man ever doubted him. No man ever saw in him anything concealed or artificial. He was always himself, true, simple, manly, and faithful. His mere presence among us was worth much to religion. Men, as they passed him in the street, said to themselves, "There is a man who believes all the Gospel

he preaches. He speaks of that which he has felt in his own soul." It was impossible even for the irreligious to gainsay the truth which he both uttered and lived.

It is a great loss to us all, to lose such a man; such a Christian minister, but to this congregation, the loss surpasses all present estimate. You will feel it, my friends, for long years to come. Even when his place in this pulpit is supplied, and your affections are cordially given to some other pastor, the memory of Brother ADAMS will linger in your hearts. You will miss that quiet power of constant godliness which has held you more strongly every one of these eighteen years, and has made him dearer to you, than many more famous men have ever been to their people. If he had been a more popular preacher you might have found another like him. If he had won and charmed you by mere attractions of manner and delivery, you might have been drawn as easily to some new style of address. But that which chiefly made him a blessing to this church, and precious to every member of it, was something in the soul, something which transcends human teaching. It was the work of the Spirit of God, forming him before your very eyes constantly into the likeness of his Master, and drawing you by his godly life toward the same Lord. This it was which gave weight and persuasiveness to all his

ministry. This made him a welcome comforter in your times of sorrow. This made him wise to win souls. How many among you has he personally led by his counsels and prayers to lay hold by faith of Christ. How many have been helped in the way of holiness by his watchfulness and love. Can you ever forget him? Can the influences received by God's grace from his life, ever pass away from those whom he here has served? He is gone sooner than you anticipated. He is gone, before some of the aged among you, who felt sure that his hands would lay them in the grave. "He is gone, but his works follow him." "Being dead, he yet speaketh." The power of his life will abide in this church for a generation. So faithfully has he walked before you in the way of life, and shown you how to follow Christ, that there is not one probably of this people who has ever been hindered in Christian living by any slightest act or word of his. There is not one who would not say to-day that he would willingly exchange his best hopes of heaven for those evidences of ripeness for life eternal, which Brother ADAMS plainly bore.

And you, my friends, for whom he has labored and prayed thus long in vain, would it not be his wish that some word should be spoken here by his open grave to you. There must be many here, some perhaps old, some in the heat and haste of this

world's care, some in youth and childhood, whom all his prayers and anxious labors have failed to bring to repentance. Many a time as he sat in this place and saw before him one and another out of Christ, his heart has risen up to God for them in imploring supplication. Often in the quiet of his study has he thought over his people, name by name, and presented you with strong crying and tears before God. When you have passed him in the street and seen only his kindly recognition, he remembered your need and peril as without hope, and lifted a swift prayer to God in your behalf.

And now his toils, his care, his prayers for you are ended. You have heard the last invitation to Christ which he will ever give you. You have listened to the last supplication he will ever put up in your behalf. His latest anxieties were for his people, and when, with failing strength and mind, he strove last Sabbath morning to lead his family in prayer, his thoughts took wider range and brought you into his petition.

How, my friends, will you meet this pastor in the great day? Shall all his fidelity only rise up in judgment against you? Or shall he not, even in death, draw you to the Saviour, and in the day of God have rejoicing in you also?

PRAYER BY REV. A. DARROW, BAPTIST.

BENEDICTION BY REV. DR. WOLCOTT, CONGREGATIONALIST.

Now the God of peace that brought again from the dead the Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

ADDRESS (AT THE GRAVE) BY REV. DR. HAWKS, PRESBYTERIAN.

We read in God's word of men who were full of faith and of the Holy Ghost, and such seems to me to be the character of our dear brother whom we bring here to rest to-day, and of one of that number it is said, that devout men carried STEPHEN to his burial and made great lamentation over him. We here leave this body to slumber, committing it earth to earth, ashes to ashes, dust to dust. But think not of our brother as in the grave, follow his ransomed spirit to its glorious home. "I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea saith the spirit that they may rest from their labors, and their works do follow them." Yes

the works of our brother shall follow him as evidence of his labors. But we leave not this body even without hope. God will change this corruptible body and make it like unto his own glorious body. The hour is coming in which all that are in their graves shall hear his voice and shall come forth: Jesus said, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live." It is appointed unto man once to die but after that the judgment. For we must all appear at the Judgment seat of Christ.

RESOLUTIONS OF THE CHURCH.

The Covenant Meeting of the Church occurring in the evening following the funeral services, the following preamble and resolutions were then adopted unanimously.

WHEREAS, It has pleased our Heavenly Father to remove suddenly from us our faithful and much loved Pastor, Rev. SEYMOUR W. ADAMS, D. D., whereby this church is deprived of its earthly shepherd, and an affectionate wife, and children of tender age, of a loving and loved husband and parent, therefore,

Resolved, That as members of this church we will ever cherish the memory of our deceased Pastor, and that while we so cherish his memory we will

endeavor to exemplify in our walk and conversation, that we are yet profiting by his heavenly teaching and holy example.

Resolved, That we desire here and now, in this covenant meeting, on this the evening of the day of the burial of our dear brother, publicly to express our sincere gratitude to our Heavenly Father that he has for so many years spared to us the same beloved shepherd with his constant, unwearied and unselfish labors for his flock.

Resolved, That we tender to our sister, the widowed wife of our dear deceased Pastor, and to her fatherless children, our most sincere and cordial sympathy, and assure them that our prayers and sympathy for her and them shall not cease; but as we remember the unwearied efforts of our departed Pastor for ourselves and families while he was yet living; now that he is gone from us, we will remember the widow and orphans in "Labors of love," and cherish them as the bereaved ones of the church.

Resolved, That we also tender to the mother, brothers, sisters and friends of our departed Pastor, our sympathies in this time of trial, and would say, let it console them that they ever had such a son, or brother, or friend, who has left such a record of a walk with God, and though "being dead yet speaketh."

Resolved, That Brother JAMES M. HOYT, at his earliest convenience, be requested to prepare and deliver a commemorative discourse on the life and death of our departed Brother.

Resolved, That the foregoing Preamble and Resolutions be entered on the Record book of this Church, and that a copy of these proceedings be presented to the family of our deceased Pastor.

TRIBUTE TO THE LATE REV. DR. ADAMS.

The Committee appointed at the weekly meeting of the pastors of this city, to prepare resolutions in regard to the death of Rev. Dr. ADAMS, report the following:

WHEREAS, It has pleased the Great Head of the Church, to remove by death, after a short illness—induced by his patriotic labors, under the Christian Commission, in behalf of our suffering soldiers—our beloved brother, the Rev. S. W. ADAMS, D. D., therefore,

Resolved, 1. That we deem it fit that we should give expression to our sense of personal loss, in this sundering of ties, which we have always felt to be both pleasant and profitable.

Resolved, 2. That we would also express to the Congregation of Brother ADAMS, our sorrow, in their bereavement of a Pastor who has, under a

kind Providence, for so many years ably and faithfully served them, in the Gospel of the Grace of God; and commend them to the care of him who is THE SHEPHERD AND BISHOP OF SOULS; AND WHO LEADETH HIS PEOPLE LIKE A FLOCK.

Resolved, 3. That we especially tender to the afflicted family and friends of our deceased brother, our deepest sympathies in their great loss; and while with them we would bow submissively before the wisdom of the Divine will, we confidently commit them, in our fervent prayers, to the gracious keeping of that God who is "*a judge of the fatherless and widows.*"

S. B. PAGE,
M. A. HOGE, } Com.

VII.

OBITUARY NOTICES — EXTRACT FROM DR. HAWKS' SERMON—LETTER OF DR. ADAMS— WIFE'S TESTIMONIAL.

As the news of the decease of Dr. ADAMS spread, secular and religious newspapers contained notices of his death and sketches of his life, especially the press of his own denomination. Only one of these obituaries can be given. The others were much like this, and space cannot be appropriated for them without too much enlarging this work. The sketch here given is from the New York *Chronicle:*

REV. S. W. ADAMS, D. D.

We always feel a thrill of pain when we read of the death of a Gospel minister. Another voice that has been accustomed to speak for God and the Church is silent. Another form that has stood upon the walls of Zion has fallen. There is one less to labor for the souls of men, or win sinners

to the cross; one less to pray for the conversion of the lost; one less to hold up the banner of the cross. We always feel thus when the humblest pastor dies and is laid to rest.

But a double pang is felt when such a man as Dr. Adams, of Cleveland, is called to a higher station near the throne. With the fact of his death our readers are all probably familiar. He was the oldest pastor in settlement in Ohio, and had become one of the first men in that great State. With a mind gifted above common men, and a heart feelingly alive to the wants and woes of the world, he had made an impress on the Cleveland community which years cannot obliterate. It is believed that he died without an enemy in the world. The purity of his life, the urbanity of his deportment, the tenderness of his spirit, procured for him the universal respect of all who knew him. There can few be found to whom he ever uttered a harsh word or returned an unkind answer. He was singularly unselfish in all that he did, sinking himself and his own interests in the good of others.

He was one of the silent heroes. He did not fall on the field of battle. He did not die surrounded by armed foemen, but he was no less a hero. The disease of which he died is supposed to have been contracted while doing the duty of a

Christian minister among the wounded and dying. He had acted for the Christian Commission in its holy work, and while thus employed contracted the malady which terminated his mortal life. He was a hero and a patriot, as worthy of renown as the plumed warrior who dies while making a charge upon the works of the enemy.

Soon after this, the Ohio Baptist State Convention met and bore strong testimony to his high character as a christian minister, and lamenting his loss. The same was done at the next meeting of the Cleveland Baptist Association. In the former, the report was read by Rev. I. N. CARMAN, and in the latter by Rev. S. B. PAGE, D. D.

Rev. Dr. HAWKS, pastor of the Second Presbyterian Church, Cleveland, delivered a discourse to his own people on the occasion of the death of Dr. ADAMS and repeated it subsequently in the First Baptist Church. Of this, only a brief extract can be given. The whole discourse was replete with interest. It was founded on Rev. 14: 13.

EXTRACT.

"Dr. ADAMS consecrated to his work no *mean* abilities, no *poor* acquirements.

Possessed naturally of a strong intellect, he disciplined it by the severe processes of thought and study. His scholarship was accurate and thorough, his reading extensive and profitable. And that mental discipline, and these attainments were not sought for his own advantage, nor yet for their intrinsic value. By means of them, he intended to serve, as he did serve, Christ and the Church. It was by such labor in the study that he was able to meet the demands of a protracted ministry, and to gain for himself and the congregation over which he was placed, a position of honor and usefulness which became greater and more commanding with every passing year.

It was by these careful labors that he was qualified to preach solid doctrine, with a cogency of logic and attraction of style which fixed attention and carried conviction. It was in this way he became a scribe well instructed in the things of the kingdom. He *loved* to preach the gospel of the grace of God. This was the work to which his preparations in the study were made tributary. And earnestly, faithfully, with love to souls, did he declare the doctrines of the word of God.

His qualifications for preaching were by no means merely intellectual. I imagine, indeed, that more conspicuous and influential than these, were those of a moral character. He kept watch over his own heart. The love of Christ and of souls glowed in his breast, and imparted an earnestness and sincerity to his utterances which gave them peculiar force, while his hearers felt that in the preacher himself was a living argument, confirming the truth he proclaimed, and earnestly commending it to their acceptance. And all these qualifications, natural and acquired, of head and of heart, constitutional endowments and gifts of grace, were also employed in another department of christian labor, in which he served with rare fidelity and success.

Dr. ADAMS was a *pastor* as well as a preacher. He taught not only publicly, but from house to house. And in this unobtrusive service, he drew, with no sparing hand, upon the treasures of knowledge, and love and practical wisdom, which his studies and experience had accumulated. What he was in the pastoral relation — at the bedside of the sick and dying, in scenes of want, bereavement, or other afflictions — in times of prosperity and joyfulness — when, in seasons of spiritual declension, he sought to encourage and quicken the faith of God's children — or, in times of the spirit's

power, watched and counseled, and prayed, that he might guide inquirers to Christ, *you*, my brethren, among whom he has walked these eighteen years, know, as no others can. I imagine that no small part of his usefulness and success in the ministry, depended upon his skill and fidelity in these more private labors. Certainly, I have sometimes thought this when, at the morning prayer meeting, I have heard him speak of one individual and another whom he had met and aided in the search after the heavenly kingdom. And this allusion to his presence and remarks in the morning meeting, reminds me of the place where prayer is wont to be made.

I have been told that he habitually attended the social religious meetings of the church; and from the constancy with which he helped to sustain the morning meeting, I can readily believe the testimony. One may wonder that he found time for so many duties: but, brethren, we *make* time for duties we *love*. Brother ADAMS knew how to *economize* time. Hence he was able to meet these multiplied demands, and yet never seemed driven, or fretted, or unprepared for any duty.

I must not omit to mention, among the traits of character which have arrested my admiration, his love of children and the youth connected with his parish, or brought under the influence of its benev-

olent missionary labors. Himself not a young man, he succeeded beyond most ministers, in attaching the youth to him. Not without reason, therefore, when the young people were gathered in their weekly prayer meeting, and while they were offering fervent supplications for him, did the announcement that he was beyond the reach of prayer, stun them with the quick sense of an irreparable loss, and cause them to break forth in sobbing for his removal, as of their loved spiritual father. Out of his love for the youth, and his devotion to their spiritual good, coupled with his faculty for organizing the forces of the church, in co-operation with many efficient assistants, have grown up the flourishing Sunday Schools sustained by the church; than which, none in the city, in my opinion, are better organized, or more successful.

In thus alluding to the services of this able and faithful minister of Christ, we have not mentioned one important source of his power and usefulness. This is to be found in his well balanced character, and in his singular uprightness and blamelessness.

It was by the power of impression he thus exerted that he gained a commanding influence on the side of true godliness, far beyond the limits of his own congregation, and drew a tribute of respect for his personal worth, and for the christian religion that

shone so brightly in him, from a great number who seldom heard him preach. Hence it came to pass, that, while he was not a *brilliant* preacher, nor, in the common acceptation of the phrase, a *popular* preacher, he was, nevertheless, a man of *power* in the ministry. And as I have reflected upon his extensive influence in the denomination with which he was identified in labors and faith, and have seen how deeply he has impressed himself for good upon this community, I have said that there are higher attainments for the minister than the shining graces of the schools, and there is a quiet power in personal worth, and in the unostentatious work of the christian teacher and pastor, which the Lord may be pleased to accept and bless, not less than a brilliant and fascinating eloquence. Let the minister gain the latter, if he can; but let him not fail to exert the former.

I have been a learner in this scene of discipline and sorrow, through which not a family only, or a church, but all the churches and the community have been passing.

In the spirit and manner which we have sought very imperfectly to portray, our beloved brother toiled for eighteen years. He did not leave his work till his Master called him from it.

Thus far, we have not referred to the

correspondence of Dr. ADAMS, because it would too much extend this memoir. I can not, however, forbear adverting to it here, and giving in full a characteristic letter. It is already apparent, and it will further appear in these pages, that Dr. ADAMS took great interest in the young of his congregation, and especially in the children of the members of his church. He not only sought to instruct and admonish them in his sermons, addresses, and lectures, and in his personal intercourse with them, but when these means were not apparently successful, he sought to impress them by correspondence, and by direct appeals in writing. From information on this point it is believed that an interesting volume could be filled with correspondence of this character. In very many families, these mementos of affection and duty are possessed and cherished, and all the more because the living voice cannot now be heard, but by these, "he being dead yet

speaketh." It will be more profitable to give one characteristic letter in full, rather than extracts from many. The following therefore is given:

LETTER FROM DR. ADAMS TO A YOUNG MAN OF HIS CONGREGATION.

CLEVELAND, Feb'y 26, 1863.

DEAR FRIEND:—I take the liberty to address you a few lines upon the great subject so necessary to us all, viz: that of personal religion. It is af amiliar one to you, and because familiar, I have not to consume time in defining terms or constructing arguments to show its worth. Its importance you admit, and its lasting benefits you hope some day to share. But yet I fear, you, like multitudes in the world, are neglecting it.

Feeling a solicitude for your welfare, I am constrained to urge upon you the necessity of giving your immediate and earnest attention to *personal* religion.

Several appear to be now seeking the Saviour, of nearly your own age, and can you possibly hope for a better opportunity than the present? God is moving upon the minds of the young and I earnestly hope you may be among the number who will seek and find the Saviour's blessing.

If you now give place to reflection upon this subject, you certainly will have no occasion to regret it, either in time or eternity; and if you do not, it is equally certain that you must regret the neglect.

Your position is likely to influence others, either to the neglect or to the discharge of duty, and this load of responsibility you cannot shake off, however insensible you may now be to it. Let me invite you then to come in to our evening meetings, and make the interests of your soul of the first moment.

Affectionately yours,

S. W. ADAMS,
Pastor First Baptist Church.

THE WIFE'S TESTIMONIAL.

While the sanctuary of the family and home should not be needlessly invaded to gather material for this memoir, yet the work undertaken would seem incomplete without that testimony which can be gathered from only one source—the wife, now the widow of the deceased Pastor. After earnest solicitation she has furnished, in addition to other matter, the following:

My husband was habitually an early riser. By early training the habit seemed easy to him. He always began the day with God.

His habits of study were severe, and systematic as possible. Every day had its plan, each hour its alloted task, or privilege. Of course his plans were often interrupted, and sometimes wholly broken up, but he always maintained that even then he gained great advantage by system.

He seemed to have great strength in reserve, and could endure prolonged, intense mental effort for hours, and always insisted that the mind was never weary, the body only being capable of fatigue.

His study with all its hallowed influences was the resort for heart's ease to all in the family, even the youngest, who went to papa, to carry her little story of grief, or confess wrong, and receive papa's kiss of forgiveness, and hear his loving prayer.

Its door was always open to the burdened of his flock, no matter what the burden they carried, whether of poverty, affliction, sin, or care, they came to him for counsel, or reproof, and loving sympathy. And they always went away with lighter hearts, and a tender loving regard for him who had led them nearer to God.

A warm welcome always awaited the brother minister, whether friend or stranger, whether poor and obscure, or strong in influence and position.

No doubtful invitation was tendered to enjoy the hospitalities of his home; and in this view of his character, I would add, that he was always glad to share his home with God's poor and distressed ones. The view of hospitality as enjoined by the apostle he always maintained.

No man ever appreciated more than he the quiet retirement of his study, but he cared not so much to be ministered unto, as to be the servant of all, and he counted it a privilege to give his sympathy and counsel to the Master's servants.

He was never forward to advise, but was suggestive and timely.

One who has long stood as a watchman upon the walls of Zion was formerly one of his beloved members. The brother was naturally diffident, and he came to my husband one day, telling him that he felt it his duty to keep still in prayer meeting, as he could edify no one. Mr. ADAMS heard him attentively, and replied, "Bro. H., I think you had better embrace every opportunity to speak, it will do the church no hurt, and it will do you a great deal of good." By these few words of encouragement, the brother was greatly strengthened, and has become an eminently useful minister of the gospel.

Of himself he was totally regardless, in a selfish sense. He was conscious of defects in style and delivery, yet while with true humility he ever

sought to improve, he was not painfully self conscious, but strong in confidence in the power of the Word.

The promise, "The meek shall inherit the earth," was abundantly fulfilled in his life, for peace of mind in its fulness was his constant portion for many years. Sunshine beamed upon and was reflected from him.

VIII.

COMMEMORATIVE DISCOURSE.

In pursuance of the request of the church, expressed by resolution, the following discourse was prepared and delivered in the First Baptist Church, and a request was also made that it be furnished for publication.

It is already apparent that without this, the memoir would be incomplete, as reference has been made to it to supply numerous omissions in what precedes it. The reader will need to keep this in mind in order to profit to the best advantage by a perusal of the whole memoir.

It is proper here to observe, for the information of those who are unacquainted with the fact, that the author of this discourse is a member of the legal profession—though not now actively engaged in it—and he is also a licensed preacher.

COMMEMORATIVE DISCOURSE.

BY JAMES M. HOYT.

PSALMS cxvi, 15: "Precious in the sight of the Lord is the death of his saints."

The text gives us the aspect of the death of a saint, as seen from the Divine side. From the human side its aspect is directly the opposite. While on the one hand the Lord sees in the death of one of his saints, an event joyous and valued, an event anticipated with pleasure, and treasured when occurring as precious; on the other hand, to human view it is shrouded in sorrow; the heart shrinks from the dreary gloom of the grave, and with anguish and tears yields to the dread necessity which buries the object of its love. The crushed heart reassured by faith in its Lord, may look up and see through its tears that the cloud of its sorrow is irradiated by the hues of heaven; but even then the glories are all on the heavenly side, and on

the earthly only gloom. As when some heavy cloud shuts in the whole horizon, and dark, chill, and damp, no sunshine can be seen—we yet know that on the upper side above the cloud there is serene sunshine; so, when death buries in its appalling gloom, one whom we love, and one who we know loved and was loved by the Saviour, the light on the cloud is all on the side facing heavenward.

Yet the text is to be accepted by the bereaved as full of instruction and consolation. It brings clearly out the great fact that what in man's view is gloom, in God's view is blessedness; and it gives perfect assurance to a believer mourning for the death of a saint that there will be a time when the earthly gloom will vanish in the heavenly glory, which will give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. It is well then for us to dwell upon the instruction and consolation to be derived from

the text. The fact asserted in it, we may see is no arbitrary one, but one based upon divinely ordained realities.

First, let us bear in mind that what the text asserts to be precious in the sight of the Lord is the death of *his* saints. Not the death of one of the *world's* saints. Not one canonized by the suffrage of a sect, or by priestly artifice, or infatuation. But one of the *Lord's* saints. One of those hearts truly consecrated to the Lord, and by that consecration, which is the blessed fruit of the Saviour's purchasing atonement, made the *possession* of the Lord—made *his*—a possession, in the consciousness of which the saint rejoices, and which the Saviour seals by the transforming power of his love. The Lord's saints must in creed and in life, with grateful joy accept the pardon of their sins, and the cleansing of their souls, as the purchase of their Lord, for which he gave his infinitely precious blood. Thus accepting life in and by their Lord, they feel that

they are not their own, but have been bought with a price.

No man is in any true sense his own. He belongs to his Creator. Whether consciously, or unconsciously, he is always, and inevitably the property of his Maker. But the Lord's saints are his by virtue of a new and transcendently higher claim—namely, their creation in redemption, the fruit of the power of God as Father, Son, and Holy Spirit. A redemption from the death which by reason of the soul's sin had passed upon the life resulting from its first creation, and the lifting of the soul in a new life to a higher being as a Son of God, and heir to an inheritance incorruptible, undefiled, and never to fade away. As the soul made through redemption a saint is indebted for its life solely to its Lord, and can enter upon and continue in that life only in and by its Lord, so is it by the clearest right the purchase, and property of its Lord. Speaking of such, as the saints of the Lord,

it is declared by inspiration that their death in his sight is precious.

What, let us now inquire, is such death, and why is it precious?

1st. The death of the saint is the consummation of all that array of antecedents divinely ordained, and of redeeming and regenerating power divinely exercised, in the saint's history; and therefore such death is precious. By as much as the Lord had a conscious plan in the redemption and creation to righteousness of each of his saints, by as much as related to that plan, all antecedent facts and influences in the history of the saint were made to conspire, through divine power, to the furtherance of that plan; and by as much as the Lord discerns infallibly just when the great purposes in that plan are fulfiled; by so much, that plan's consummation, in the transfer of the saint from the preparatory stage of existence here, to fruition in a perfected state, in which the power and blessing of that great plan can

be fully realized, is an object of desire to the Lord. That consummation to the saint, that transfer from preliminary and imperfect, to a glorified existence, is death; and hence it is, that in the sight of the Lord such death is precious. Just as a purpose is of great value, and is cherished; so will its fulfillment be cherished. Just as the great purpose in creation is redemption, and just as the redemption of the soul in the sight of the Lord is precious; so is the seal and consummation of that redemption in the death of the saint precious.

There is vast meaning in this averment of inspiration. The whole framework of the globe, with all the antecedent purpose and power manifested in its creation; the whole administration of Providence in the creation and support of the countless race of man, and the marshalling of the myriad moral influences related to his being here, are all in the interest of man's redemption.

This last and most glorious fruit of God's creative power and life is the transcendent end, in view of which all which is antecedent, and preliminary, is ordained to be. How valued and precious then must be that end. How infinitely costly has been the divine expenditure pre-requisite to its consummation. It can be no marvel then that such consummation in the sight of God is precious. In this view the death of a saint has a new, and the only true significance. In this view, death is the birth to life. In this view death means not woe, and tears, and blight, and corruption; but, while tears and grief are incident to it, and have wide and precious uses in their moral influence on those related to the departed, yet in its essence as divinely seen, death is consummated life. Corruption in it puts on incorruption, weakness puts on power, and humanity is lifted to glory. Flesh and blood of necessity are left behind, for they cannot inherit the kingdom of

God; neither doth corruption inherit incorruption. "So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the spirit."

Such is the light which inspiration sheds upon the grave. As that light is heavenly, it illuminates of course, the

heavenly side of death; but there only do we find its true meaning. In that light alone do we see what is enduring. We who are on the earthly side, and who in the gloom of dissolving nature, see in death

> "—— The tear,
> The groan, the knell, the pall, the bier;
> And all we know, or dream, or fear
> Of agony,——"

are called upon by inspiration to ascend to a higher and grander horizon; to look by faith beyond the seen and temporal to the unseen and eternal; and though the heart may bleed from the severance of its earthly ties; the soul through faith, may see that the departed saint, by God's love in Christ, has been lifted from travail to birth, from darkness to light, from conflict to peace, from death to life incorruptible undefiled, and never to fade away; and thus may the soul see even here that precious in the sight of the Lord is the death of his saints.

It is our privilege, as a church of Christ mourning the loss of a beloved and long cherished pastor, to accept all the instruction and consolation of the text; for he whom we would honor and commemorate, was eminently one of the Lord's saints. His death, while to us bereavement, to him is glory. While we mourn the loss to us, we may rejoice in the gain to him; for in all its fullness, he has entered into that which in the sight of his Lord and our Lord is precious. We cannot love him so truly as he was loved by his Saviour; and that Saviour has now placed upon him the seal of his eternal blessing. To us the severance of the hallowed relation he bore to us was a surprise, but to Christ it was the fulfillment of a chosen purpose. Never did a flock deprived of a shepherd mourn their loss with more unfeigned sorrow. They had loved him long, but they knew not how truly and tenderly they loved him until he was with them no more. God blessed

us in the union. He smiled most graciously upon us through many years of mutual love and labor. When the stroke of his Providence came, and the cherished tie was sundered, as all earthly ties must be, we may still see him by faith as one of the Lord's ransomed ones among the blissful sons of light; and remembering his faithful ministrations when with us, cherishing all the evidences of his unwearied and self-denying love, and emulating with holy ardor his blameless, beautiful and truly saintly example, we may still have with us the hope of the same high calling of God in Christ Jesus; and when the Lord shall see in us his blessed purpose ripened, we may hope too in his appointed time, that our transfer to light will be precious in his sight.

It will be salutary to us, as it is grateful, to commemorate our departed pastor. Not sorrowing as those without hope, but having hope in our sorrow; animated by all his memory and labor, his teaching

and example, his life and death — a life consecrated to his Saviour, a death precious in the sight of his Lord.

SEYMOUR WEBSTER ADAMS was born in Vernon, Oneida County, New York, on the first of August, 1815. His parents were farmers; industrious, frugal, and exemplary in every relation in life, they were also truly religious. His mother's maiden name was WEBSTER, being a niece of NOAH WEBSTER, the great American lexicographer. His father, ISAAC ADAMS, long an honored deacon in the Baptist church of Vernon, died in 1861. His mother, EUNICE W. ADAMS, is still living, far advanced in years, yet serenely trusting in the God of her fathers and of her children, and awaiting with patience and hope a blissful re-union with those of her loved ones who have gone before.

From the organization of his parents, our deceased pastor inherited a nervous temperament of remarkable equanimity; with a healthful constitution of more

than ordinary powers of endurance. The home influences in which he was nurtured were eminently adapted to develop the nature, traits and qualities of his temperament.

Unpretentious fidelity to duty, in parents, who in language, and life, sought to do justly, to love mercy, and to walk humbly before God, left, with the divine blessing, and in fulfillment of the divine promise, its full effect upon their son. He entered with a filial docility unsurpassed into the inheritance of their excellence; and became early naturalized to the atmosphere of their faith, and blameless living. As a son, he was docile, loving, tenderly attached to his kindred, profoundly obedient and reverent towards his parents, whose wish was the law of his heart, and whom he loved to call blessed. He derived also from his parentage and nurture, as well as from his native temperament, great tenacity of family affection, love of home, and of domestic enjoy-

ments, which were traits of striking excellence in him through life. In his quiet country home and surroundings he also acquired a love of nature and rural scenery which never lost their charm for him.

The child of such parentage, and in such a home, at the age of seventeen he became through faith in Christ, a child of God. His conversion was one of marked transition from conscious guilt as a sinner before God, to conscious and joyful acceptance by God in the Saviour. Often, during his long pastorate with us, did he dwell upon the period of agony from condemnation under sin, and the blessed deliverance he found in Christ.

Soon after his conversion, he entered upon and completed without interruption a course of collegiate instruction in Hamilton College, Clinton, New York.

Believing that he was called of God to enter the ministry, he entered upon and completed a course of theological instruction in the Hamilton Theological Semi-

nary, Madison county New York. In February, 1843, he was ordained, and commenced preaching as a supply for the Baptist church in Durhamville, New York; and a few months afterward, for the Baptist church in Johnstown, New York.

In 1844 he was called to, and accepted the pastorate of the Baptist church in Vernon, his native place. He labored with that church two years to their complete acceptance. In October, 1846, he was called unanimously by the First Baptist church in Cleveland to become its Pastor; which call, after much hesitation on his part, owing to the strenuous remonstrances of his people in Vernon, who were devotedly attached to him, and his own diffidence as to fitness for the new field, he accepted, and entered upon his labors here on the second Sabbath of November, 1846. From this date until the day when his Saviour saw that the fullness of time had come for a translation to the realms of life, through a death

precious in his sight, I can tell you nothing of his life and labors with us, which you do not know. Yet, as friends bereaved, find just in proportion to their love for the departed, a refreshing solace in recounting each well remembered evidence of his value, so may we dwell upon the legacy of our departed Pastor; on the one hand, recounting the treasured possessions which we hold by memory, and on the other, those for which we hope. We will dwell then, in the remainder of this commemorative service, in the realms of memory, and of hope.

It was a time of comparative feebleness to this church, that year 1846, when, although through previous labors and prayers with the Divine blessing, a good foundation had been laid, and many seasons of revival and special blessing enjoyed, yet much which since has shown vigorous growth, existed then only in the germ.

The new pastor came a young man and a stranger. With great diffidence of himself he entered upon the new field. He felt that his experience had been limited and provincial. The West opened around him a horizon far wider than the one familiar to him in his native region. He was conscious of bringing to the new field no powers of brilliant achievement, no resources to insure an immediate and marked sensation. He felt that he was to take root and grow, and that in and by this living process, through the Divine blessing, all kindred growths were to be nourished and to thrive with him. His resources were unwavering faith in God and in his blessed Gospel, untiring fidelity of consecration to the Redeemer, unfaltering patience in the use of all divinely appointed means, and the steady, honest and prayerful efforts of a mind of natural vigor and harmony of endowment, enriched by well directed and judicious culture and acquirements. With

these as the basis of his endeavors and his hopes, he had ever before him high, wise and just ideals, as the standards toward which he aimed. While he expected no rapid and brilliant results, too often as transient in continuance as they are speedy in approach, he laid out before himself no narrow range of effort in the field where under God he sought to gird himself for his life work. Faith, unfeigned consecration, labor, patience and tireless hope, were ever in the ascendant in his heart, and were illustrated as the living means of the Divine blessing in his life.

This recital of his qualifications, aims, and hopes, at the commencement of his pastorate, such were the persistence and consistency of his character, is also the history of that pastorate during its long and happy continuance down to the end.

The following is a summary of his life's labor: Number of sermons preached, including addresses at funerals, three thou-

sand four hundred and ninety-three; number of funerals attended, five hundred and four; number of marriages solemnized, three hundred and fifty-two; number baptized by him, two hundred and ninety-nine. Of the number of his baptisms seventeen were prior to his pastorate with us, and two hundred and eighty-two while connected with this church. I will state the number baptized by him in each year of his relation to us as pastor: In 1847, five; in 1848, three; in 1849, twenty-two; in 1850, ten; in 1851, twelve; in 1852, eleven; in 1853, sixteen; in 1854, nineteen; in 1855, twenty-two; in 1856, eight; in 1857, four; in 1858, eighty-five; in 1859, eight; in 1860, eight; in 1861, four; in 1862, three; in 1863, thirty-one; in 1864, eleven.

It was his habit in his diary constantly to note the spiritual state of the church, as indicated specially by the attendance upon, and interest in the prayer and conference meetings. In November, 1857, he

notes the commencement of that remarkable revival which, continuing through 1858, is so memorable throughout the land. The union morning prayer meetings of this period were deeply interesting to him. He also mentions an evening meeting in which there were seventy-five short exercises, forty-eight persons addressing the assembly. This was to him a happy era. Sabbath after Sabbath, for many months, he baptized, and on the fourth of April, 1858, he gave the right hand of fellowship to forty-eight who united with the church, many of them heads of families.

For these deeply interesting details, I am indebted to an admirable analysis of his diary, made as a labor of love by his surviving wife, who is still a beloved and most valued member of this church.

During the years 1858–9, our Pastor wrote the memoir of Dr. Nathaniel Kendrick, so long and honorably known as

a founder of the Hamilton Theological School, which has since grown to be Madison University, and Hamilton Theological Seminary.

This memoir was published by the American Baptist Publication Society of Philadelphia. It is a work of much value as a contribution to Baptist history, evincing systematic and patient fidelity in the biographer, and should belong to every family in this church. While occupied with his pressing duties, and the labor of preparing this biography, I will quote again from the summary of Mrs. Adams.

"Day and night witnessed his toils. While he neglected few of his pastoral duties, and filled his pulpit as usual, yet I never saw him in the least restless, impatient, or hurried under the mighty pressure of duties. Kind and considerate to every one around him, sweetly bearing any interruption, yet bending all his energies to the accomplishment of his increased duties."

"My husband's pastoral labors," continues Mrs. ADAMS, "were prosecuted with that systematic energy, and utter regardlessness of self, which were so prominent in his character. His own physical discomforts would not prevent him from meeting with his flock, or ministering to them in need. It was his aim to know the condition of every member of his church, and their families, always endeavoring to call upon them all once during each year. In this he did not always succeed, but he improved every opportunity to do so. I have heard him say that two-thirds of the funerals he attended, were outside of his own charge. Many of those who called upon him for that service were outside of any church; and he made it a point to call upon all such afterward, and invite them to the house of God; often following up his calls upon them until they were brought into the fold of Christ. This, also, was his practice as to all whom

he was called upon to marry, who were not christians.

"Eternity only will reveal the many instances of watchful care for the souls of his flock, the many letters of faithful and loving admonition which he quietly sent, praying God's blessing to go with them. Instant in season, and out of season, he watched for souls. His interests were one with those of his dear people. Their joys and sorrows were his; and after his round of calls, it was his invariable custom to remember them specially before the throne of Grace. Never do I remember an omission by him to pray for his people, and their loved ones, at our altar of morning prayer." In thus quoting from Mrs. ADAMS, I am sure that I can give no testimony more authentic, or justly appreciative.

Mr. ADAMS was thrice married. First, in the fall of 1843, to Miss CAROLINE E. GRIGGS, who died in this city in April, 1847 leaving an infant daughter, who sur-

vived the mother but nineteen months. In January, 1849, he was again married to Mrs. Cordelia C. Peck, widow of Rev. Linus M. Peck, and daughter of Dr. Nathaniel Kendrick. His second wife died in this city, October 7th, 1852. On the 9th of August, 1855, he was again married to Miss Augusta Hoyt, his surviving wife, to whom I have before referred, and who is the mother of his four surviving children, three little girls, the oldest seven, and an infant son, born a short time after the death of the father, and who is now doubly dear to a mother's heart as bearing, though in unconscious infancy, the honored paternal name—Seymour Webster Adams.

We will endeavor now to commemorate our deceased Pastor; refreshing our memories by reference, with some detail, to his marked traits of character.

First, as a preacher. He very seldom extemporized. His sermons were carefully written, and evinced, without one

exception, earnest fidelity to scriptural and gospel truth. Well grounded in the great plan of salvation, he never added to, or subtracted from the provisions of the Word of God. Christ was to him in all literal reality the author and finisher of his faith; and the Redeemer was ever referred to with tireless fervor, as the all in all. As a writer of sermons, he was in style, chaste and scholarly; ever seeking, through pains taking effort, to present the truth in hand in a dress which would favor its reception. His modes of expression were less in the use of direct and idiomatic Saxon, than the more formal speech, which very often becomes habitual to those familiar with the ancient languages.

With many, as a preacher, he was a special and lasting favorite.

His unfaltering discretion in selecting and imparting scriptural instruction; his even utterance, seldom impassioned, never abrupt, or startling, and yet ever

with pleasing animation, enabled them without effort, to follow the movement of his mind; and left a fragrance of hallowed memories as to his Sabbath ministrations in the house of God, which others will in vain attempt to equal for them. By all, he was regarded as a preacher, sound, exemplary, and most worthy of respect; yet doubtless it is true, that the power and permanence of his influence as a christian minister rested upon his ability as a preacher only as one element, among others, of equal, if not greater force.

As a pastor, the shepherd of the flock, he had many traits in which any others, however excellent, will vainly hope to excel him. He made it a point to be familiarly and specially acquainted with all the poor of the church. He ever approached them with unfeigned sympathy and respect. In the perception and love of sterling christian excellencies in them, he seemed wholly to forget

any want of congeniality of manner, or culture. He ever taught them, by his profound regard for what was praiseworthy in them, to respect themselves.

He was the first to learn of the sickness, or affliction of any of his charge; and never failed promptly to visit them, and to manifest the tenderest sympathy and solicitude. His own afflictions, sanctified through divine grace, richly qualified him to enter feelingly and with genuine interest into the sorrows and sufferings of others. Wherever he ministered at the sick bed, or in the house of death, he left with the mourning friends the memory of the most delicate, unobtrusive, tender, touching, yet manly christian sympathy, never to be forgotten by the bereaved. There were times when he was specially felicitous in his services at the burial of the young. His people vividly remember many scenes of sorrow, where standing beside the body of the early dead, amid a hushed throng of

tearful kindred and friends, his voice, in a rich, plaintive minor key, lingering tenderly, recounting all the endearing qualities of the departed, and swaying and soothing with the selectest christian solace all hearts, seemed equal in sweetness of rythm and cadence, to some hallowed hymn, sung with the richest strains of chastened music at the burial of the beloved.

In manner, he was retiring and diffident. Never fluent in conversation, he seldom led, and was never obtrusive in introducing topics for remark.

Conscientiously guarded as to all he said, not from policy, but from a faithful endeavor to hold fast to that which is good, and to promote the harmony and welfare of the church, he never allowed himself to retail unpleasant tidings. With habitual ingeniousness he put the best construction upon what others did and said. If any church gossip fell upon his ear, it was as safe from harming

others through him, as though uttered in the depths of solitude. It may be said truly to his praise, earned by a life long and unswerving fidelity to the spirit of the gospel,—a praise as rare as it is precious, when so well deserved,—that he never, even in one single instance, was known, at home or abroad, in his pulpit, or out of it, to do or say that which wounded, or brought reproach upon the cause of Christ. Well may we all honor and love, cherish, and emulate his blameless, beautiful and saintly life.

He dearly loved the social meetings of the church, and held them in the highest honor as among the selectest means of grace. He was ever punctual and faithful in attendance, and cheerful in his efforts to infuse animation into the exercises. In the autumn of 1849, he instituted the young people's meeting in the church, which he ever attended, and prized, and which still continues one of

the most fruitful and hopeful means of blessing.

As a preacher and pastor, he was tender of the feelings of others, and ever held them in respect, never, even by a shadow, violating the rights of the youngest or feeblest of his flock. He never scolded, either in his sermons, or pastoral intercourse. While earnest and searching in his advocacy of the truth in its bearings upon the practical conduct of christians, he never indulged in what may be called "toe the mark" preaching, — that which prescribes what is conventional, and often arbitrary, as obligatory upon christians.

I must hasten, however, in this recital. This reference to his qualities as a preacher and pastor, though greatly inadequate, is all that the occasion allows, and I close this allusion to him in these relations by repeating the words of Peter, changing the tense to apply them — words given for the guidance of

the christian minister, and which, when spoken, you will see are luminously illustrative of our beloved pastor.

He fed the flock of God among us, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lord over God's heritage, but being an ensample to the flock. And now, that to him the chief Shepherd has appeared, we doubt not that he has received a crown of glory that fadeth not away.

I cannot close this service, commemorative of our pastor, without brief reference to some of his marked traits as a man. I have only to name them, and your memories, filled with the evidence, will instantly see them as they appeared in his life.

He was a man of guileless sincerity. He was incapable of artifice, or dissimulation. What he said to you, he meant; just that, and nothing less, or more. You might rely upon any assurance he gave

you with implicit confidence. He never deceived. He never attempted to say one thing and do another. His whole life, public and private, was one of crystal sincerity.

He was a man of tireless system. His fixed habit was to methodize everything he had to do; and he was so cheerfully patient of details, that all his plans as to lines of conduct, became literal achievements. Every thing under his hand, fell quietly into order. No bustle, no confusion, no neglect. A time for everything, and everything at its time, and in its place, were his standards of action.

He was a man of rare prudence and temperance. In the full spirit of the scriptural injunction, his moderation was ever known unto all. Never heated, never hasty, never excited, never guilty of any excess, (unless it was of labor,) his whole air and manner would ever impress one in contact with him, whether in his public relations, or the privacy of the

most intimate and familiar intercourse, with the conviction that constantly there were present to his thoughts whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.

He was a man of marked liberality, The prospect of giving to any worthy object was ever welcome. He never shunned, or sought to evade an application for aid. He taught his people the most cordial giving to all the enterprises of the gospel, and he always led the way by gifts from his narrow income of donations himself, more liberal in ratio than any. One of his latest acts was the payment from his sick bed, of his pledge of one hundred dollars to our Foreign Mission Jubilee Fund, through means which he recognized as from the Lord, and which, when received, he joyfully appropriated.

He was a man of the most cheerful and generous hospitality. There is no strain upon a minister of the gospel more severe than this. Weary, often, from incessant mental tension in their work, straightened in resources, with young families, and wives laden with many and wearing cares, they are often expected by the public, and not seldom by the church also, to keep the house of a publican, where every passing traveler may find food and shelter not only, but what is still more costly to a loaded mind, personal attention and entertainment. Yet our late pastor never failed to give every passing christian a welcome to his home; and he filled that home to them with happy memories. In the purest, truest sense, he was given to hospitality.

Many a time he felt (for he trusted in scripture,) that he had entertained angels unawares. In all his long pastorate, there was the same kind welcome to the stranger. He never turned from a

brother minister, however occupied, or weary, expecting some one else to offer him a home. When it came in his way in Providence, the welcome invitation was never withheld. Who knows, of his people, what he, and his beloved companions have, through the many years of their relation to us, done in this respect, from a high sense of christian duty? It is enough that the Master knows.

He was a man of wonderful economy. I use the word advisedly, *wonderful*. Taken in connection with his liberality, and hospitality, it is so rare as to be wonderful, when you can truly complete the trinity of qualities, by adding economy.

Many have one; some have two blended; but how very rare, the three! It is so often true that economy where it is real, exists to the exclusion of the rest. But in this case, it is literal truth that he was generous, as economical, and as hospitable as either. Neither was it any sham economy; but patient, vigilant and wise meth-

odizing of every resource, and expense; so that he was never in debt, never embarrassed, never mortified by inability through miscalculation to meet a necessary want; of all which, the crowning proof is the fact that though always generous, always hospitable, and always laboring under a low salary, with no outside resources except a small sum from his father, he left to his wife and children a competence, which, though not large, is under the circumstances wonderful. Never during his long pastorate did any of his people hear him utter one word of complaint as to the demands upon him for donations, or hospitality, or the inadequacy of his salary. It is due to this church, to say that they knew and felt all this, and as a body, and privately, they gave substantial proof of their appreciation.

Finally, in this enumeration, he was a man of rare hopefulness. There were transition periods in his long pastorate of

marked trial for his people, struggling as a church with difficulties, sometimes in one way, and sometimes another; yet always they found in him the same cheerful worker. Never desponding, ever hopeful, ever ready joyously "to labor and to wait."

Such, in brief, though imperfectly, was our departed brother as a preacher—pastor—and man. I will add by way of application, that the retrospect is full of precious instruction to the ministry, in illustrating the true resources for permanent growth and power in an under shepherd. Brother Adams was never in the modern sense, a popular preacher. He did not always draw crowds by fascination of manner, or matter, in his sermons. Indeed, some of his tried friends were not always the warmest admirers of his style of preaching, and modes of approaching and developing Christian truth. Yet I hazard nothing in asserting that throughout our land, when death removed him,

there was among all preachers however powerful, or popular, not one who was more immovably rooted in the hearts of his people than he. Vain and futile would have been any effort from any quarter to uproot him in his field. His people, and he, felt that they were married by a life tie which God alone could sever.

Again, he was a man of wide and valued influence as a Christian minister in this State, and throughout our churches. It was the influence, however, of wise, kind, loving, and self-denying Christian excellence. There may be much that is more brilliant, and more popular; but can there be any thing, more precious in the sight of the Lord?

We come now to the end. On the the 7th of June, 1864, upon the invitation of the Cleveland Branch of the Christian Commission, he left home, to labor as a delegate with the soldiers. He was assigned to a hospital in the vicinity of

Washington. His journal is minutely kept as to his labors with the wounded, sick, and dying soldiers. He spared not himself, but day after day, he watched, and nursed, and ministered as a christian with the needy, amid suffocating heat, and with the air often fetid from suppurating wounds. He ministered by the bedside of hundreds, many of them dying; and he pointed faithfully and lovingly to Him who is exalted to be a Prince and a Saviour.

On the 6th of July, after a months labor he returned home, but not to rest. He had been ill, but with his habitual hopefulness said that he was better,—indeed well,—so happy was he to be with his family and people; and he put on the harness of all his accustomed duties. Preaching, calls, and funerals, were continued till September 9th, when he was present at the last prayer meeting with his people. It was a covenant meeting. On the sabbath following September 11th,

he preached in his own pulpit his last sermon, from Hebrews iii. 7, 8.

> Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.

This sermon was repeated on the 14th, at Strongsville, at the bi-mouthly meeting of the Association. He returned home from Strongsville on Wednesday evening, the 14th of September. The next day, though ill with alternating chills and fever, he attended a funeral at the new cemetery, although the day was stormy. Returning, he was so ill as to retire to his room.

The description of the final scene I cannot give so well as in the words of Mrs. ADAMS: "Friday, though suffering with a burning fever and headache, he studied, and wrote several letters, though he confessed inability to attend meeting in the evening. Not until Saturday, did he really succumb to the disease and retire to

his bed. The physician at once pronounced his disease to be typhoid fever.

On Sabbath morning he asked me what the doctor said, and when I told him he seemed not in the least disturbed or anxious. I asked him how he felt about being sick. With a sweet smile he answered, 'I think the Lord will bring it around all right.' He seemed to have no anxieties, no preparation to make for the future; but to be simply awaiting God's will. He desired me to read to him his chapters in course, which I did. The Psalm for the day was the ninety-first: 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' The last time but one that he attended family worship with us, he read the last chapter of Revelations. Sabbath forenoon he spent quietly with his eyes often closed; and I knew by his whole appearance that he was enjoying intimate communion with his God. He told me that he had had a delightful forenoon. I

wish I could convey in words some idea of the heavenly atmosphere of that sick room during my husbands last days of suffering.

"Those who watched with him will never forget his sweetness and patience. There were no murmurings, no complaints, but frequent expressions of gratitude and love. His face beamed with a holy serenity and his quiet and gentle dignity of manner, never left him, even amid the wanderings of delirium. And when his strong mind at last yielded to the power of the disease there were no excited ravings, but his energies seemed still to be struggling to do his life's work, laboring for some unconverted soul, preaching the blessed gospel, or giving sweet words of love and counsel. The last Sabbath of his life he knew us all—all his loved ones, but was unable to hold any rational conversation. Yet, without any thing of the kind being said to him, he knew it was the Sabbath day. Said he, 'I want you to

bring me God's word.' I brought it and he clasped it fondly in his hands, turning it round that he might read. His eyes seemed weak and I read to him a Psalm, which he said was precious.

"He then made a strong effort to rise upon his knees for prayer. I begged him to desist, and clasping his hands he turned upon his side, and raising his eyes he prayed, I think literally in the words following, which will ever live in my memory: "O Lord our God! We thank thee for the return of this holy day. Words cannot express the joy of this thy day. We thank thee for all the privileges that we enjoy after days of separation and sickness, and suffering. We thank thee for the little hope we have in Christ Jesus our Lord. We praise thee, O God, for all thy goodness. O God of all grace, bless thy people this day. Sanctify them—strengthen them—and to thy name be the glory and power forever,—Amen—and Amen.'

"The two following days he rapidly declined, and on Tuesday, September 27th, a little before 6 o'clock in the evening his spirit passed to the bosom of his Saviour and God."

Thus ended the pastorate, and life on earth, of SEYMOUR WEBSTER ADAMS. I will not detain you now by reference to his burial from this sanctuary,—the solemn services conducted by ten fellow pastors of the city, of various denominations,—the body, borne to the grave by ten of his own people.

He is with us now only in memory, and by the power of his example, as one whose life and death were precious in the sight of his Lord. I close with the words of dear old GOLDSMITH, from the "Deserted Village,"—never more applicable to any, than to our departed pastor.

"Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side;
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all;

And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

* * * * * * *

"To them his heart, his love, his griefs, were given—
But all his serious thoughts had rest in heaven.
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

IX.

SUCCESSOR OF DR. ADAMS.—SOWING AND REAPING.—CONCLUSION.

It would seem superfluous to add more from any source, in relation to the life and labors of Dr. ADAMS, as a christian minister, in addition to the preceding, yet there is a stand-point from which these have not yet been viewed—that of the successor of Dr. ADAMS.

One year from the day when the funeral of the deceased Pastor took place, Rev. AUGUSTUS H. STRONG, succeeded to the vacant pastorate. His call was attended with equal caution, care, and unanimity to that which characterized the invitation extended to his predecessor.

One year of eminently faithful and successful labors among his people has

enabled the successor to speak of the labors of the predecessor as no one else can, for no one has had like opportunity, nor is any other one enabled to judge from a similar stand-point.

The writer is satisfied that his duty would not be fully performed, if he did not avail himself of the peculiar advantage derived from this experience.

On the Sabbath which succeeded the close of his first year's pastorate, Rev. Mr. STRONG spoke in relation to his predecessor, under the head of "The Sower and the Reaper."

So appropriate were his remarks on that occasion, that the closing of this Memoir would be incomplete without them. Then how much will it add to the interest of these pages in the minds of the young and those not personally acquainted with Dr. ADAMS, that very much that is herein contained concerning him, is more than verified by the present Pastor. These remarks are here given.

THE SOWER AND THE REAPER.

BY REV. AUGUSTUS H. STRONG.

Christ bound together in oneness of work and oneness of joy all the ages and all the laborers of his church. He sends the sower as well as the reaper,—the work of the one is as precious as that of the other,—the final triumph belongs to both. While he cheers the reapers in their toil by the thought of the grandeur of their work and the glorious fruit they gather in, he at the same time chastens their exultation by the thought that all their success is due to the labor of other patient souls who prepared the way for them, and who now from happier climes look down upon the harvest, as sharers in the praise and joy. "And herein," says Christ, "is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor. Other men labored and ye are entered into their labors."

Who of us appreciates our obligation to the past? We are heirs not merely of our immediate ancestry, but of all the centuries that have gone. All their achievements in the arts, in government, in civilization, have become our possession. We have the world's experience behind us. This progress of the race, whose blessings we reap to-day, has been secured only by the long persistent effort of the multitude of refined, inventive, heroic, freedom-loving spirits who have sown seed for the future while yet we had no being. And how much truer in the religious sphere, that all our worth and work for God and man, depends on what others have done and suffered before us! Let us remember that all our treasures of knowledge and experience and example are the results of slow accumulations, and not one coin of them all but is stained with precious sweat and blood.

Honor, then, to the sowers! Human nature will lose all claim to honor, when

it ceases to honor them. Let due honor be given to those who nobly fought and died in defence of national unity and free government. Generation shall rise after generation to call them blessed, for all the future generations shall reap the fruits of the seed they sowed and watered with their blood. But let us never forget that there are other heroes than those of war, —heroes who without the din and excitement of battle to nerve them, have suffered and toiled alone for others' good. In school houses and sick rooms, amid the pressure of household cares or in the face of great temptation, these witnesses for the truth have still continued to give their testimony,—have sought to know God's will and then to teach it to others. And in the number whom God counts heroes and heroines, will be found at last many fathers, and mothers, and teachers, and pastors, and humble, self-denying workers for the Master in every sphere, whom the world has never recognized,

but of whom the world was not worthy. Eternal honor to their names and memories!

But not the honor of words only. We can never pay our debt thus. We can only pay it, by following their example and laboring ourselves for others and for the great future. Let us, then, ourselves be sowers. The future is to be influenced by us, as we have been influenced by the past. There is a system, called fagging, in the great English schools, which compels the younger students to perform all sorts of menial service for the older. Our Military Academy at West Point, and some of our colleges, still perpetuate a yearly set of outrages and indignities upon those who have lately entered their walls. Those who are thus maltreated have no redress—their only consolation is to treat in the same manner those who come after them. Something of this spirit one meets occasionally in the world. The narrow-minded man who had few advantages in

his youth declares that what was good enough for him is good enough for his children. But does not a large heart say on the other hand: "I suffered in my youth from lack of opportunities. I have not made of myself what I might, had I been born in more favoring circumstances. But my boy shall not suffer so! He shall lack none of the means of education and self-development. He shall be a broader and better man than I?" Now let a man enlarge the scope of his sympathies till they take in not his own family merely, but the whole generation just rising to enter upon life; let him say: "God helping me, this coming generation shall have better provision for its wants than I had. My example, my influence, my wealth shall tell for human progress and the bettering of human conditions." Take PEABODY, setting up his lodging houses for the London poor, or his libraries for the young readers of his native town. Hundreds of thousands of solid money he has

invested in these works of benevolence; but what other investment that men can make yields so large an interest as this?

I have passed through the streets of English Oxford, where one may walk for hours under the shadows of venerable piles, consecrated to secular and sacred learning, and munificently endowed in centuries gone by, by men whose very bones are now turned to dust. These ancient colleges of Oxford have never ceased since then to send forth streams of light and truth throughout the British empire and the world. The bones of the benefactors have turned to dust, but the influence of the benefactors lives and will extend in ever widening circles till the last great day. What a magnificent privilege for a human being to have granted him by the Almighty—the privilege of setting in motion a current of pure and holy influence, which shall gladden and fertilize all the ages to come! And yet this honor, greater than that of the conqueror or the

monarch, may belong to each of us. We may not have the privilege or the ability to consecrate a million of dollars to some great work of benevolence, but every one of us can consecrate far more than we do; every one of us either by our money or our words or our example, can sow some seed for the far future, can set some current running, however small, that shall refresh thirsty souls long after we are gone, and that shall bring honor to our names on earth and the approval of God in heaven.

Not the great generals only are honored, but each private soldier that fights well, has a share in the praise and triumph of victory. The Spanish peasant as he eats fruit by the wayside in his journeyings, always plants the seed upon the spot, that some future traveler may perchance enjoy the fruit. We too may scatter many a little word by the wayside, which will yield a richer harvest than we ever have dreamed of. For there is this about

words spoken in the name of Christ, for the good of souls. The Spirit who inspires them, suffers them not to return unto Him void, but makes them accomplish something for the world. Throw a little pebble down the steep declivity of a mountain — striking another pebble, it sets that rolling, and the two together set in motion yet a third, and these increasing in velocity move some larger stone, and so on and on they go, gathering numbers and momentum, till the whole mountain-side seems alive with the rolling, impetuous masses which your one pebble has started on their course. So it is often with one sin—it brings a thousand in its track. So it is with one holy word spoken for Christ—it brings a thousand consequences of good in its train—and these go on augmenting in number and power till the judgment day. Christian sowing is better than the world's—for the seed of God never dies—it will bring forth fruit though we do not live to see it—and the

little labor and pains expended in its planting will be far more than compensated by the abundance of the final harvest.

Let the sowers then rejoice even while they sow. Let the mother burdened with her cares, cheer her soul with the thought that the child of so many prayers and tears, may yet live to be transformed by her influence, and then to transmit that influence as a sacred legacy to those who shall come after him, and so down to the latest generation. Let the teacher be content, if God will, that all his labor should go toward storing the minds of his scholars with truth which may lie unused for years, since, after years have passed, the truth in those minds, suddenly recalled to memory, may be the only means, and the effectual means, in God's hands, of saving the soul from eternal ruin. And let the pastor still have faith, though in the present his word may seem to vanish into nothingness the moment it is uttered. It

may be only hidden in the crevices of the soul, waiting the dews from heaven to make it germinate and bring forth fruit.

It seems as if no day were more appropriate for the consideration of this subject than the present. It is in some sort a memorial day. One year ago my labors for this church began—two years ago to-day, we might say, the labors of another and more faithful servant of Christ were ended. A year of happy ingathering has just passed—but many years of faithful sowing preceded, and alone made the reaping possible. Days of commemoration are valuable reminders of our obligation to the departed; this day may well bring to mind the name and memory of one, whose services can never be forgotten while those live who knew him,—whose influence will never be lost though all who knew him should vanish from the earth. We do not worship our benefactors, as Comte, the French philosopher would have us; but the thought of

them on these anniversary days may help us the better to worship God who gave them to us. Look back then, two years, dear members of this flock,—recall the bier, and pall, and insignia of mourning, and the weeping crowd that followed in long procession, as the mortal remains of Dr. ADAMS were conveyed slowly to the tomb. Look through the months that have passed since then, and say whether God's dead servant does not still live, with a power and influence as great as that which he possessed before he died. How perfectly his life-career and his blessed death illustrate this morning's theme! Unacquainted as I unhappily was with him whom you all loved, I can add nothing to your knowledge of him. But this I can say as his successor—this no one else can say as well as I—that on every hand, to this day, I can see the power of his life and example. He still lives in the love of this church. In family after family his name is a household word, his portrait is

a reminder of duty, his memory is cherished with a tender affection as precious as it is rare. Time is the great consoler, and the wounds that were once so painful are bound up now—but time is the great revealer too, and many features of that holy, discreet, self-sacrificing life are more clear to you now, than they were in the darkness of your first affliction. Little by little the mental image of the departed pastor has become rounded and complete —little by little it has assumed distinctness and firmness of outline; and over it all rests now the glow and halo with which memory clothes the picture of a departed friend. If he had faults, he seems now to have had none—all the good lives still, but the imperfections have sunk forever out of sight. You thought you never knew his worth till the day he was taken from you,—but you know his worth still better now, than you did when you stood by his coffin. And I testify to-day that these intervening years

have only added to the appreciative love and sacred reverence with which this church holds fast his memory.

But that is not all—that were comparatively little—for mere human emotions and regards are but secondary proof that he who causes them was a man of power. There is another proof that outweighs all these—and this, too, I have a right to speak of as none other has. As his successor, I can testify that this church bears the impress of Dr. ADAMS, in its faithfulness of Christian work, its unity of Christian love, its simplicity of Christian character. All these belonged to him in a most eminent degree; none more rigid and swift in answering every call of duty, —none more full of the peace-making spirit,—none more utterly true and single-hearted than he. And the church over which he presided for so many years, has come to bear these same characteristics in some degree. As I go from house to house among its members and see the

portrait of my predecessor upon the walls, it is matter of thankfulness to me that so faithful a sower went before me and prepared my way, giving me a church that partakes somewhat of the qualities of his true and faithful heart. And I am thankful too, that as the physical forces of the universe, though transmuted into many varying forms, are never lost, so moral forces endure and do their work. His influence still remains, and will remain to help and cheer me and all who shall come after me in this sacred office. Being dead he yet speaketh. The time may indeed come, in the long procession of the years, when his name shall cease from human lips—but the currents of influence he set in motion shall never cease to flow—many a soul shall even then as we believe be born into God's kingdom as the unconscious result of his labors and the answer to his prayers. And as one reaper after another gathers in the sheaves, it is not too much to believe that his joy in

heaven will increase—for "he that soweth and he that reapeth shall rejoice together." How great the joy then at the last, when all the fruits of all his labors, even to the end of time, shall be gathered in to the heavenly garners, and the sowers and the reapers too, shall lay them all at the feet of Christ, the Lord of the harvest, and the King of souls!

You have had the teaching and example of a faithful Pastor. Be grateful for these. Think not that they are common blessings, for they are among the greatest of God's gifts. To have our ideal of Christian life exalted by the sight of a beautiful character, is a priceless boon, but it involves also a solemn responsibility. Remember that for this means of grace you must render your account. Have you properly improved it? Have you obeyed the instructions of that departed messenger of God? Have you followed his example? He sowed the good seed persistently and unsparingly,—has it

sprung up? Have you reaped a harvest therefrom? Have you gathered fruit in your own lives for God? He loved your souls and strove for your good. Have his labors been crowned with success? Ah, it is a fearful thing for any to resist for years the influence of a faithful Pastor's life—and then to remain unmoved even by that Pastor's death! Yet some such there are, I fear, even in this congregation, to whom all the public addresses and private counsels of God's servant were unmeaning words. Still, it was God's seed he sowed—for the final issue not he but you are responsible. Suffer not this sowing of years to be in vain; but even after this long delay, give him new cause for rejoicing, that you too have begun to gather fruit unto life eternal. Some such rejoicings have already been his. But from year to year his rejoicing shall grow in breadth and intensity, and only the ages of eternity shall unfold the full grandeur of the declaration: "Blessed

are the dead who die in the Lord, for they rest from their labors and their works do follow them."

CONCLUDING REMARKS.

BY THE EDITOR.

When this work was undertaken, it was not expected that it would be so extended as it now appears. In preparing the first prefatory note, it was contemplated that the memoir would be very brief, but after careful consideration, it was thought that to enlarge it and have it embrace a somewhat wider range in its object, would more than repay the additional labor and expense bestowed. Consequently the prefatory note was laid aside and the "Introductory remarks" substituted.

It is already apparent, that the object has been to benefit several classes.

1st. The young generally, by setting before them the necessity of a sound morality, of a rigid adherence to right principles, of activity and energy, mental and physical, and perseverance, which overcomes almost all obstacles in the way of "success in life."

2d. All classes of persons, especially the young, by persuading them to take an unswerving stand, not only on the side of virtue, but religion.

3d. The Christian ministry—especially those contemplating entering into the sacred office, and those who have already entered the ministry, but whose experience has been brief. It has also been incidental in connection with this to set forth the confidence and affection that existed between this Pastor and his brethren, as a memory to be cherished, andas worthy of imitation.

4th. Christians generally, and especially those of Dr. Adams, late charge, by carefully reminding them of the words

and example of the deceased, and thereby inspiring them to greater activity and usefulness in the Masters service.

Precious as the memory of our friend is, it has not been the leading object of this Memoir to erect a monument to his memory—but if this work shall tend to that end, it will repay for all the toil in this service. There is also another object which has been incidental,—that is, to give a brief history of the First Baptist Church of Cleveland.

This, it will be seen, was inseparable from the Memoir, as the long pastorate of Dr. ADAMS over a comparatively young church, necessarily involved it.

This, to many, will be a matter of interest.

How well the work has been performed, is left for the reader to judge.

The writer acknowledges to great partiality towards the deceased Pastor while living, and that his relations to him were intimate and confidential.

It is partly for this reason that in the main, the evidence of Dr. ADAMS' worth, influence and usefulness, have been sought outside of the individual knowledge of the writer, and very much of it has been derived outside of the late Pastor's own church or denomination. Because this evidence has been so sought and obtained, it certainly will not be presumptuous to urge the reader carefully to consider what is contained herein, and the character and example described.

What encouragement will it be to every virtuous young man, struggling against a distrust of his own abilities and powers, not favored "by fortune" with the influence of "the great ones" of this world to help him on, nor yet favored with those gifts of nature that win at once the way to favor and success, to contemplate the example, and study carefully the life of SEYMOUR W. ADAMS from boyhood to the time when his work on earth was ended. Will not the language of his life as well

as his words be, "By integrity, energetic industry, and perseverance you may obtain the riches and honors of *this* life; by superadding to these the character of true Christian discipleship, you may obtain the riches of *eternal* life; and whether you gain the former or not, do not fail to obtain the latter?"

Is not the language of his life to all who have observed it, and to all who read what is herein testified of him, "Live not for the present moment, but live with reference to the whole duration of your being—peril not that which is eternal for the enjoyment of that which is merely temporal?"

The writer claims for the deceased Pastor, that from the commencement of his studies with reference to the ministry, his whole life is calculated to encourage those contemplating, or already in the pastoral relation. During the period of his pastorate in Cleveland, the churches of "city and country" were more or less

agitated on the question of popular gifts and sensation preaching. But with him, however the tide drifted about, or the storms swept around, he remained firm, and pursued steadily on, in his course, as though everything was quiet as a summer evening—and this he did for almost a score of years,—until he was the oldest settled pastor in Ohio, of his own denomination, and being the oldest by far of any denomination in Cleveland—leaving his own church among the leading Baptist churches of the Union, and also two other promising and flourishing ones in Cleveland, the offspring of *his* church, together with two missionary stations and chapels.

How little, comparatively, could he have accomplished, if he had attempted to build up churches upon the unsubstantial basis of mere popular or sensation preaching? Then again—how did this quiet, unobtrusive, but firm and steady course win the affections of his people and of all with whom he was accustomed

to mingle? And though the members of his flock, and the writer in common with others, have much to regret, because they did not support and encourage their Pastor as they should, yet how hallowed and sacred to them is the remembrance of what he was, and what he did, and how all this created an indissoluble union which death only could separate. Let there be such reciprocal affection between church and pastor, and in more cases than at present will the pastoral relation prove alike permanent.

How consoling should the thought now be, that when, as we have before seen, this pastor had been left without companion or child, the church re-assured him of their confidence and love, by re-affirming the call made to him six years before, and substantially confirming him in the pastorate for life.

As a summary in relation to Dr. ADAMS as a preacher, the writer would refer to his sermons and sketches of sermons

given herein; and would add, that as to manner and matter as a whole, it is his firm conviction, that very few of those standing in the first rank of the ministry equal him, and fewer still surpass him.

It has been said in these remarks that one object of this memoir was to benefi all Christians, especially those of Dr. Adams' late charge. That anything like a faithful record of him will have that effect, cannot be doubted. In the language of Rev. Dr. Goodrich at his funeral, "It is a great loss to us all to lose such a man, such a Christian minister, but to his congregation the loss surpasses all present estimate. You will feel it, my friends, for many years to come. Even when his place in this pulpit is supplied, and your affections are cordially given to some other pastor, the memory of brother Adams will linger in your hearts."

Passing over the effect the Memoir should have on others, if a faithful one,

what effect should it have upon "those of Dr. ADAMS' late charge?"

Their hearts are already "cordially given to some other pastor," and one equally worthy and faithful; and what effect should it have, but to make them all cordial and earnest co-workers with the present, even more than with the former pastor?

But it is time to bid adieu to this subject. How well the work has been performed is left for those to judge who may read these pages. The writer has endeavored to present a faithful Memoir of his pastor and friend, and now leaves it to be passed upon by others.

Several classes of persons have been referred to in these "concluding remarks," but if the deceased pastor himself could speak, would he not say to all, "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?"

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